The History of al-Ṭabarī

VOLUME XL

Index

PREPARED BY ALEX V. POPOVKIN
UNDER THE SUPERVISION OF EVERETT K. ROWSON

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Completed in 1999 by a distinguished group of Arabists and historians of Islam, the annotated translation of al-Ṭabarī's *History* is arguably the most celebrated chronicle produced in the Islamic lands on the history of the world and the early centuries of Islam. This fortieth volume, the *Index,* compiled by Alex V. Popovkin under the supervision of Everett K. Rowson, serves as an essential reference tool. It offers scholars and general readers convenient access to the wealth of information provided by this massive work.

The *Index* comprises not only all names of persons and places mentioned by al-Ṭabarī, with abundant cross-referencing, but also a very broad range of subject entries, on everything from "pomegranates" to forms of "punishment." The volume includes a separate index of Qur'ānic citations and allusions, as well as a list of errata and corrigenda to the entire translation.

Alex V. Popovkin is a professional indexer and **Everett K. Rowson** is Associate Professor of Middle Eastern Studies at New York University.

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Said Amir Arjomand, editor

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Center for Iranian Studies
Columbia University

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SERIES IN NEAR EASTERN STUDIES

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The History of al-Ṭabarī

(*Ta'rīkh al-rusul wa'l-mulūk*)

VOLUME XL

INDEX

Comprising an Index of Proper Names and Subjects and an Index of Qur'ānic Citations and Allusions

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Foreword

With the publication of this index volume, the annotated English translation of al-Ṭabarī's *History* (*Ta'rīkh al-rusul wa'l-mulūk*) in forty volumes is completed. The project began in 1979 and the last volume of the translation itself (Volume V, tr. by C. E. Bosworth) appeared in 1999.

The history of the project, the principles followed in the translation and annotation, the choice of the Leiden edition as the basis for the translation, the composition of the Board of Editors, the division of the *History* into manageable and to some degree self-contained volumes, the selection of translators-annotators, the funding of the project by the National Endowment for the Humanities (NEH), and other pertinent points, were all explained in the General Editor's Preface to Volume I, which also included a General Introduction on al-Ṭabarī and his *History* by the eminent translator of the volume, Franz Rosenthal. As for subsequent changes in the Editorial Board, Jacob Lassner was replaced by Everett Rowson in 1989, and the translations were thereafter reviewed and carefully scrutinized by him and C. E. Bosworth. Two members of the Editorial Board, Ihsan Abbas and Franz Rosenthal, regrettably passed away in 2003.

Although there is an index of proper names at the end of each volume, furnished by its translator, it was decided from the outset that a cumulative and wide-ranging index encompassing all the volumes would be a prerequisite to render the work fully serviceable to both academic researchers and interested general readers. The envisaged index would include such diverse topics as ethnic groups in the early Islamic world, specific questions of theology and law, aspects of economic and cultural life, music, architecture, and literature, battle tactics and weaponry, tribal groupings, taxation, religious heresies, Biblical history, Persian ancient history and legends, mints and coin issues. Moreover, the reader needed the assistance of a detailed and well-organized subject index covering

both the text and relevant information from the annotations, the latter embodying the results of the translators' own research and original scholarship. The usefulness of such an index cannot be sufficiently emphasized.

The initial work on this Index began immediately after the completion of the translation project itself, but the search for a competent indexer proved a lengthy one. Fortunately, Alex Popovkin, a professional indexer with a good grounding in Arabic, agreed to take on the project under the able supervision of Professor Everett Rowson, and this collaboration was carried out in an exemplary manner.

A particularly vexing problem with indexing a work like al-Ṭabarī's *History* is the complex formation of Arabic personal names, which can have up to five or six components, only some of which are regularly cited and then not always the same ones for a given individual. For instance, the name of the historian and *ḥadīth* scholar Shihāb al-Dīn Abū al-Faḍl Aḥmad ibn Nūr al-Dīn ʿAlī ibn Ḥajar al-ʿAsqalānī al-Kinānī al-Miṣrī, includes a title, a teknonym (*kunya*), a given name, name of the father, the family name, attribution to a locality, attribution to a tribe, and attribution to a country. To know by which element the bearer of a name is most commonly known requires considerable knowledge of Arabic literature. For example, al-Jāḥiẓ, the famous *adab* scholar, is known by his nickname ("one with protruding eyes"), the historian Ibn Qutaybah by the name of his father, the Prophet's companion Abū Hurayra by his teknonym, the son-in-law and cousin of the Prophet ʿAlī ibn Abī Ṭālib by his given name and his father's teknonym, the polymath al-Bīrūnī by attribution to the locale of his birth, the philosopher and physician Abū ʿAlī Ibn Sīnā by a combination of his teknonym and the name of his grandfather, the mystic al-Ḥallāj by a profession ("wool-carder"), the self-styled and rebellious prophet al-Muqannaʿ by a sobriquet ("the veiled one"), the brave brigand-poet Taʾabbaṭa Sharran by a characterization ("the one who carries wickedness under his arm"). Considerable sophistication and effort have been required to achieve consistency in the selection of standard names, and cross-references have been supplied generously. For the details of this and other technicalities the reader is urged to consult the Guide to the Index.

Inevitably, the volumes have not been free from some typographical errors in spite of the translators' careful proofreading. Reviews of the volumes in learned journals occasionally proposed a better reading or a more accurate rendering. The process of indexing itself brought out a few minor discrepancies among the various volumes.

The publication of the General Index also provided an opportunity to include the corrigenda for the entire series. To this purpose the scholars who had collaborated with the project were asked to provide a list of the errata that they had noticed in their published volumes. To these were added a few spotted in the course of the indexing and they were sent to the translators for checking and approval. In the case of two volumes, the list of errata was exceptionally long. This was partly due to the fact that the checking of their manuscripts had not been done as carefully as had been expected. It is hoped that in a second printing the corrections will be inserted in the texts themselves.

It is my pleasant duty to express my profound gratitude to all the scholars who have participated in this scholarly enterprise. I am most grateful to the National Endowment for the Humanities for its unfailing support; without its financial assistance the Project could not have been accomplished. The Project owes a great deal to Professor Everett Rowson whose incomparable editorial skills, his dedication to sound scholarship, and his exacting supervision of the indexing process have been a great asset. I cannot thank him enough for the tremendous amount of time he has spent on the Project. I would also like to express my deep appreciation to George Farr, the former Director of the Division of Preservation and Access at the NEH and Dr. Helen Agüera, Senior Program Officer in the same Division, for their unstinting encouragement and support of the Project, and would also like to thank the NEH officers who were involved in the earlier stages of the Project: Susan Mango, Dr. Martha Chomiak and Dr. Margot Backas. And finally I would like to thank Dina Amin of the Center for Iranian Studies, Columbia University, who has so ably attended to all the administrative and financial aspects of this Project.

Ehsan Yarshater, General Editor
December 22, 2005

Preface

Perhaps the magnitude and richness of a work like al-Ṭabarī's *History* can be fully appreciated only when one attempts to index it. Thousands of personal names (all too many of them beginning with Muḥammad), thousands of place names (some of them otherwise unknown, and what are the vowels?), and most of all thousands of subjects alluded to, briefly elucidated, or dwelt on at length present the indexer with a formidable task. Questions about al-Ṭabarī's general approach to writing history, his preconceptions, his biases, his sources and their nature, and his reliability, feed an ever growing scholarly literature; but the task of the indexer is simply to provide optimal access to the information afforded by his text. With a work of this complexity, however, even that is not so simple.

To this task Alex Popovkin has brought impressive skills, both as an indexer and as an Arabist. Taking as his starting point a collocation of the indices to individual volumes of the translation—quite varied in their approaches but mostly restricted to proper names—he has proceeded to enrich them with an extraordinary range of subject entries, keyed in large part to the translators' explanatory footnotes but also embracing many other topics, from "pomegranates" to various forms of "punishment." Comprehensiveness in subject indexing for such a large work is of course an unattainable goal, but it has been both his and my hope that the results will offer scholars access to that crucial bit of information on a given subject that they otherwise would never have found in this sprawling text. It is in this regard that I have found both Mr. Popovkin's imaginativeness and his meticulousness most impressive.

We have both learned a great deal as well about the complexities of the Arabic personal name. Literally thousands of email messages between us have been dedicated to such questions as whether Muḥammad b. Aḥmad in volume X is the same person as Muḥammad b. Yūsuf b. Aḥmad in volume Y, and whether this person is al-Sulamī or al-Salmī.

We certainly have not solved all the problems, but I believe we have managed to devise a cross-referencing system that will alert readers to both the possibilities and the ambiguities when trying to track down a given individual. At the same time, we have identified, and worked out strategies for dealing with differences in individual translators' styles in coping with nomenclature, as well as pinpointing some errors, many of them due to the specific problems of individual manuscripts, that became apparent only by comparing different sections of the work. Except for minor vocalization problems, such errors are noted in the Errata et Emendanda section of this volume.

Publication of this index volume represents the completion of a project of extraordinary scope, and an instance of extraordinary scholarly collaboration. Over the course of twenty-five years more than thirty scholars of Islamic history have contributed to producing a fully annotated English translation of the single most important primary source in their field. It is regrettable that Professors Moshe Perlmann, W. Montgomery Watt, Ihsan Abbas, Martin Hinds, and Franz Rosenthal are no longer with us to enjoy its completion, and I am particularly saddened that that enjoyment is denied the late Estelle Whelan, who so expertly shepherded my own volume and many others through the editing process. But my greatest thanks, and those of all the participants, are reserved for Professor Ehsan Yarshater, who initially conceived the project and has overseen it from beginning to end. His unflagging dedication (and at times doggedness) have assured both the project's completion and its quality—and he has been a joy to work with. It is only his many other major contributions to the field that prevent this from being unambiguously his most outstanding one.

Everett K. Rowson

List of Volumes and Scholars

The list of the scholars who participated in the translation and annotation of the Volumes

I	General Introduction/From the Creation to the Flood	Franz Rosenthal
II	Prophets and Patriarchs	William M. Brinner
III	The Children of Israel	William M. Brinner
IV	The Ancient Kingdoms	Moshe Perlmann
V	The Sāsānids, the Byzantines, the Lakhmids, and Yemen	C. E. Bosworth
VI	Muḥammad at Mecca	W. Montgomery Watt and M. V. McDonald
VII	The Foundation of the Community	M. V. McDonald, annotated by W. Montgomery Watt
VIII	The Victory of Islam	Michael Fishbein
IX	The Last Years of the Prophet	Ismail K. Poonawala
X	The Conquest of Arabia	Fred M. Donner
XI	The Challenge to the Empires	Khalid Yaḥya Blankinship
XII	The Battle of al-Qādisiyyah and the Conquest of Syria and Palestine	Yohanan Friedmann
XIII	The Conquest of Iraq, Southwestern Persia, and Egypt	Gautier H. A. Juynboll
XIV	The Conquest of Iran	G. Rex Smith
XV	The Crisis of the Early Caliphate	R. Stephen Humphreys
XVI	The Community Divided	Adrian Brockett
XVII	The First Civil War	G. R. Hawting
XVIII	Between Civil Wars: The Caliphate of Mu'āwiyah	Michael G. Morony

Guide to the Index

1. General
2. Transliteration and orthography
3. Alphabetization
4. Personal Names
   4.1 Order of elements
   4.2 Exceptions
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6. Glosses
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   6.2 List of Arabic terms
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1. General

The cumulative index to *The History of al-Ṭabarī* includes both proper names and subjects. For the former, and to a very limited extent the latter, it is based on the existing indices to the individual volumes. However, numerous revisions and adjustments have been required, mostly in order to achieve consistency across volumes, so that this cumulative index should be considered as superseding the individual ones. Translators' footnotes are not indexed directly, but much of their content is made accessible through relevant subject entries keyed to al-Ṭabarī's

text. The intent has been to make this an index specifically to al-Ṭabarī's *History*, so that names mentioned only in the footnotes, for example, do not appear.

A list of Qurʾānic quotations and allusions (based on individual translators' footnotes) is provided in a separate section.

2. Transliteration and orthography

Tāʾ marbūṭah preceded by alif has been standardized as -āh for common nouns, -āt for proper names, e.g., *muʾākhāh* (brotherhood bond) but Banū ʿAbd Manāt.

Pairs of letters that might be mistaken for digraphs are separated by a ' sign, e.g., Abū Mus'hir, Ad'ham, Fak'hah.

Dual and sound masculine plural forms are cited in the nominative, e.g., al-Ḥaramān, al-Khallālūn (vinegar-sellers' quarter, in al-Baṣrah), excluding the traditional exceptions, e.g., al-Baḥrayn.

Compound personal names with Allāh as their second element are spelled as one word, e.g., ʿAbdallāh, ʿĀʾidhallāh, Hibatallāh, etc.

Dāʾūd has been standardized as Dāwūd.

Khuwārizm/Khwārizm has been standardized as Khwārazm.

3. Alphabetization

The alphabetization is word-by-word, with occasional adjustments mentioned below. When otherwise identical, common nouns and toponyms appear before personal names.

Non-sorting elements:
- al-
- Abū (Abī)
- Banū (Banī)
- Bint (bt.)

Ibn (b.) (except when followed by a common noun, e.g., *ibn al-sabīl*)
Umm (except when followed by a common noun, e.g., *umm walad*, Umm Abīha, Umm al-Banīn)

When several non-sorting elements follow each other they appear alphabetically.

Letters without diacritics precede those with diacritics.

The few unvocalized (or partially vocalized) readings are sorted as is, e.g., B.n.j.r (?, ethnic group) appears after Bl- and before Bo-.

Dhī preceded by non-sorting elements is sorted with Dhū, so that their common identity is not broken, e.g., Ibn Dhī al-Burdayn al-Hilālī is sorted among entries beginning with Dhū.

4. Personal names

4.1. Order of elements
The normal ordering of name elements is as follows: *ism* + (b. *ism*) + (*nisbah*) (*kunyah*) (*laqab*), where the elements in parenthesis are optional, e.g., ʿAmr (*mawlā* of Abū Bakr); ʿAbd al-Ḥamīd b. Ribʿī al-Ṭāʾī, Abū Ghānim.

4.2. Exceptions
However, when a person is traditionally best known by his *kunyah*, *nisbah*, or *laqab* (or when al-Ṭabarī does not provide an *ism*), the ordering changes accordingly, e.g., Abū Maʿbad al-Khuzāʿī; al-Farazdaq (Hammām b. Ghālib b. Ṣaʿṣaʿah); Māʾ al-Samāʾ (Māriyah bt. ʿAwf b. Jusham). In such cases the necessary cross-references are provided.

4.3. Ambiguous cases
On occasion it is uncertain whether persons mentioned by al-Ṭabarī with different name forms represent one individual or two, either due to variation in the components of the name cited or because of possible textual corruption. In such cases, the index records both variants separately, but adds a *see also* cross-reference to each entry to indicate their possible identity.

5. Toponyms

For the most part entries for toponyms are provided with identifying glosses, e.g., al-Kallāʾ (port and market, in al-Baṣrah). When further identification was not feasible the gloss is reduced to a generic "toponym", e.g., al-Abāriq (toponym).

6. Glosses

6.1. General principles

Glosses are used as follows:

- to distinguish otherwise identical entries by means of information provided by context or by the translators, e.g., Abū ʿUmar (*kātib* of Sīmā al-Sharābī); Abū ʿUmar *(qāḍī)*;
- to supply an alternative name, or part thereof, as indicated by translators' notes, e.g., Abū Hishām al-Rifāʿī (Muḥammad b. Yazīd);
- to supply the translators' rendering of the Arabic (when the Arabic form is chosen as the main entry), or the Arabic original of the translated term, e.g., Nahr Abī al-Asad (Abū al-Asad Canal); ornithomancy (*ʿiyāfah*);
- to provide an explanation, e.g., al-Ḥiṣnān (i.e., al-Mawṣil and Nīnawā);
- to help in identifying the entry on the page, e.g., Yaʿqūb b. Ibrāhīm b. Saʿd (uncle of ʿUbaydallāh b. Saʿd).

6.2. List of Arabic terms

The following Arabic terms because of variation in their rendering by the translators are left untranslated in glosses:

ʿayyār vagabond
dihqān landlord, village head
ghulām page, servant boy
iṣbahbadh provincial military governor
jāriyah slave girl
kātib secretary
khādim eunuch, servant
khaṣī eunuch
mawlā (f. *mawlāh*) client, freedman
naqīb tribal chief

qāḍī judge
rāwī transmitter
umm walad concubine who has borne her master a child

7. Subject entries

7.1. Scope

Selection of entries has been discretionary and based in part on individual translators' choices, with index entries pointing to places where translators' notes supply additional information or al-Ṭabarī's text offers some substantial discussion and together with abundant cross-references maximize accessibility of al-Ṭabarī's discussion of a given topic. Comprehensiveness should not be assumed. Technical terms are a particular focus. Most common terms are indexed to their first occurrence only, or where they are discussed in translators' notes.

7.2. English versus Arabic

When a term has a single obvious English equivalent, the latter is selected as the main entry (with cross-references from the Arabic). In the more frequent cases of divergent translations it is the Arabic form that appears as the main entry, with the translations relegated to the glosses and appearing as cross-references, e.g., 'Ām al-Ramādah (Year of the Drought, Year of the Destruction).

8. Errors

Most errors encountered in standardizing the index across volumes pertain to the spelling and vocalization of proper names, and the line between error and simple variant is often a fuzzy one. Both glosses and cross-references have been utilized to accommodate individual translators' choices while ensuring that references to a single person or place are not fragmented. The index aspires to be as accurate as possible, staying true to al-Ṭabarī's text, and minor differences in vocalization between the index and the text are to be expected.

For a list of errors consult the Errata and Emendanda section.

9. Uncertainty about proper vocalization or identity

A question mark after a name or page reference indicates uncertainty about proper vocalization or identity, e.g., Ak.r.m (?, ethnic group) XXXIV:141; Banū Thaʿlabah (of Ghaṭafān) XXXIV:26?; Abān (b. Ṣāliḥ?) XXXIX:203.

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Index of Qur'ānic Citations and Allusions

Errata et Emendanda

volume:page:line	for	read
I:295:14	al-Zabīr	al-Zubayr
I:295 n804	al-Zabīr	al-Zubayr
II:1 n6	Replace the text with: Al-Ḥasan b. Hāni' is the celebrated poet Abū Nuwās (d. circa 200/815); see *EI*[2], s.v.	
II:7:12	Darafsh Kābiyān	Dirafsh-e Kābyān
II:29 n99	16	26
II:29 n100	16	26
II:31:6-7	Salāām Abū al-Mundhir al-Naḥawī	Sallām Abū al-Mundhir al-Naḥwī
II:32:15	Huzāl	Hazzāl
II:32:16	Marthid	Marthad
II:32:17-18	Jalhamah	Julhumah
II:32:18	Huzāl	Hazzāl
II:34:4, 9, 21, 25	Marthid	Marthad
II:36:22, 26	Marthid	Marthad
II:37:24	Marthid	Marthad
II:42:1-2	Abū Bakr b. ʻAbd al-Raḥmān	Abū Bakr b. ʻAbdallāh

II:49:10	there was a king over him,	(Nimrod) was an independent king,
II:50:18-19	and as a messenger to His worshippers	and as a messenger to His servants
II:52:25-26	he was attacked by illness. They fled from him	he was attacked by the illness from which they used to flee
II:52:31	Add note after "speak?": 143a. Ibid., 37:91f.	
II:59:12	Add note after "Hell.": 169a. Ibid., 37:97	
II:64:2:29	al-Musayyib	al-Musayyab
II:83:12	ʻAbdallāh b. Saʻīd	ʻAbdallāh b. Saʻd
II:99:34-35	Ibn Luhayʻah	Ibn Lahīʻah
II:100:24-25	ʻĪsa b. Abī Najīḥ	ʻĪsā—Ibn Abī Najīḥ
II:102:18	ʻAmr	ʻUmar
II:148:4	al-Rāzayyān	al-Rāzī
II:152:16-17	ʻĪsa b. Abī Najīḥ	ʻĪsā—Ibn Abī Najīḥ
II:133:9	ʻAbadah	ʻAbdah
II:137:16	Muḥammad b. ʻAmr al-ʻAbqarī	ʻAmr b. Muḥammad al-ʻAnqazī
II:159:9	Ḥaṣīn	Ḥuṣayn
II:180:13	Ibn Sinān	Abū Sinān[480a]
II:180	Add note: 480a. Reading Abū Sinān for the text's Ibn Sinān.	

III:9 n64	Replace the text with: Muḥammad b. Saʻd al-ʻAwfī, d. 276/889.	
III:21:4	she was born in al-Rayy	he was born in al-Rayy
III:28:25	al-Aṭāf	al-ʻAṭāf
III:26:9-10	that is a blemish in it.	that is a diminution in it.
III:29:8-9	*nāsnās*	Nasnās
III:36:24	at siesta time	at midday

III:37:31	al-ʿAbbās b. al-Walīd related to me—al-Qāsim	al-ʿAbbās b. al-Walīd related to me—Yazīd b. Hārūn—al-Aṣbagh b. Zayd al-Juhanī—al-Qāsim
III:44:3	the overflow of the troughs.	the remnants of the troughs.
III:44:9-10	Abū Ḥuṣayn	Abū Ḥaṣīn
III:44 n225	Replace the text with: ʿAnbasah b. Saʿīd b. al-Ḍurays; see al-Ṭabarī, I, 226 n393.	
III:44 n226	Delete the note.	
III:90 n506	Delete the note.	
III:102:12-13	his oppression of them consisted of his having surpassed them in luxurious garments.	his oppression of them consisted of his having demanded an additional handspan of cloth.
IV:1 n1 ll. 4-6	For the title . . . , 43.	See Christensen, *Kayanides*, 43. The Arabic orthography of these names is retained throughout the translation.
IV:2 n4	Replace the text with: Siyāwakhsh, Siyāwush: see *EI*^{2}, s. v. Siyāwush; Christensen, *Kayanides*, 79, 111f.	
IV:21:1-2	Muḥammad b. Sahl b. ʿAskar Ismāʿīl b. ʿAbd al-Karīm	Muḥammad b. Sahl b. ʿAskar—Ismāʿīl b. ʿAbd al-Karīm
IV:36 title	The Story of Isaiah's Friend; the Kings of the Children of Israel and Sennacherib	Account of the King of the Children of Israel about Whom the Story of Isaiah Is Told, and of Sennacherib
IV:41:16-17	Salamān	Salamah

IV:51:32	b. al-Ḥasan—Ḥajjāj	b. al-Ḥasan—al-Ḥusayn—Ḥajjāj
IV:73:10	Nastur	Nasṭur
IV:73:12	the men of Luhrāsb	all the descendents of Luhrāsb
IV:73:15	Zarīn's son Isfandiyār lamented his father	Bishtāsb's son Isfandiyār lamented Zarīn
IV:75:17	Jawhumuz	Jawhurmuz
IV:77:15-18	Bishtāsb lived in Dihistān . . . al-Rayy.	Bishtāsb lived in Dihistān of Jurjān. Also among the seven were Qārin al-Falhawī, who dwelled at Māh Nihāwand; Sūrīn al-Falhawī, who dwelled in Sijistān; and Isfandiyār al-Falhawī, who dwelled at al-Rayy.
IV:79:21	Sakkūn	Sakūn
IV:92:34	Salam	Salm
IV:103:11	b. David.	b. David; Joseph was Mary's paternal cousin.
IV:103:24	Muʿāwiyah	Abū Muʿāwiyah
IV:121:16	Simeon	Simon
IV:123:13	Simeon	Simon
IV:129:10	Ṣabaḥ b. Ṣabaḥ	Ṣubḥ b. Ṣubayḥ[327a]
IV:129	Add note: 327a. Reading Ṣubḥ b. Ṣubayḥ for the text's Ṣubḥ b. Ṣubḥ.	
IV:138:11	ʿAmr b. Tharb	ʿAmr, the son of a slavegirl,[349a]
IV:138	Add note: 349a. Reading *turnā* for the text's *tharbā*.	
IV:143:18	like a mother would her young ones	like a maid milking a she-camel
IV:153:21	Namīr	Namir

IV:156:9	Ibn Jumayd	Ibn Ḥumayd
IV:157:4	Ibn Jumayd	Ibn Ḥumayd
IV:165:3	al-ʿAnqarī	al-ʿAnqazī
V:3:2	Kaywajī (?)	Kayūjī
V:3:7	Dārā	Dārā, son of Dārā
V:3:8-9	and had killed two of the latter's chief commanders.	and who had been killed by two of his commanders.
V:4 n10	"Fire (and) Anāhīd," ... two deities.	either "Fire of Anāhīd" or perhaps "Fire (and) Anāhīd," a dvandva name from the names of two deities.
V:5 n12	*kunyah* or patronymic	*kunyah* or teknonym
V:9:7-8	lavishing largesse on him and giving him numerous charges.	leaving him a free hand in the running of affairs.
V:11:14	desert	plain
V:11:15-16	When we allow you ... desert	If we allow you ... plain
V:11 n41	Ardashīr's words	Ardawān's words
V:16:1	he had his son Shābūr crowned	he placed his own crown upon the head of his son Shābūr
V:16 n62	See Nöldeke, trans. 19 n. 4;	This is *contra* Nöldeke, trans. 19 n. 4. See also
V:24 n85	the only one	together with the anonymous *Nihāyat al-arab fī akhbār al-Furs wa-al-ʿArab* (see E.G. Browne, in *JRAS* (1899-1900), the only one
V:25:20	Sābūr al-Junūd	in Arabic, Sābūr al-Junūd

V:26:33	place	palace
V:27:15	he gathered together	there gathered together
V:30:4	Anatolia	the Roman empire
V:30 n93 ll. 14-16	The alternative name . . . planted there.	Cf. for this process Gowāshir in Kirmān for Wahi-Artakhshtra.
V:32 n100	mentioned here	mentioned in the sixth century
V:37:16	Dīmā	Rīmā
V:37 n117	The local *nabaṭī* name of Dīmā (in the Cairo text, the equally incomprehensible Rīmā) remains obscure.	The name Rīmā appears thus in the Cairo text.
V:38 n119	province (Fārs, for instance, having within it five *kūrah*s in Sāsānid and early Islamic times), the equivalent	province. (Fārs, for instance, seems to have had six *kūrah*s in late Sāsānid times and five in the early Islamic period; see T. Daryaee, *The Fall of the Sasanian Empire and the End of Late Antiquity. Continuity and Change in the Province of Persis,* Ph.D. diss., University of California, Los Angeles, 1999, 57-63). This was the equivalent
V:40:4	bodily constitution	bodily constitution, manners
V:40:9	Ardashīr's astrologers had told him	the astrologers had told Ardashīr
V:40:13	perfectly formed	cultured

V:40 n122	actually brought	may have brought
V:47 n137	mainstream, Catholic, Nicene Christians?	mainstream Christians?
V:49 n143	would accordingly . . . explanation.	seems nevertheless to have a basis in fact.
V:55 n156	Shābūr I's	Shābūr's
V:56:1-2	those members of the Bakr b. Wā'il who were	some members of the Bakr b. Wā'il he settled
V:56 n156 l.1	should should	should
V:58 n162	thought Nöldeke though	though Nöldeke thought
V:59 n167	Euphrates	Tigris
V:63 n173	may	many
V:72 n191	synod of the Nestorian Church	synod of the Church
V:73:23	wheeled round behind him	turned its back to him
V:91:2	before	between
V:95:9	merry-making.	merry-making and hunting.
V:96:18-19	[re]building, and it was erected in a forward position on [the frontier of]	removal to a forward position in
V:99:7-8	deserts and wastes	plains and deserts
V:103 n261	Theodosius II	Theodosius I
V:111:8	seven	twenty-seven
V:111 n286	where there	where they
V:115:18, 19	Muzdbuwadh (?)	Mardbūdh
V:118 n303	Delete the note.	
V:119 n306	more permanent	more permanent (and later)
V:121 n308	ill-omen	ill-omened
V:122 n312 ll. 16-21	Certainly, in the third century . . . they appear in the recorded history as	Certainly, they appear in the third century as

V:128:10-11	his major-domo . . . , who was one of his cavalrymen	his host . . . , who was one of the cavalrymen (*al-asāwirah*)
V:130:12	Add note after "wagons.": 334a. *Marākib*, which could also mean "on steads."	
V:135:1-2	A certain person . . . has	Certain persons . . . have
V:136:8	had sexual relations with	married
V:136 n348	marriage	marriage one of
V:142 n364	All this is pure fantasy.	This is perhaps fantasy, although Toufic Fahd has adduced a reference in Ibn Waḥshiyyah's *al-Filāḥa al-nabaṭiyyah* to a king of Yemen who came to Iraq ("Un incursion yéménite en Babylonie citée dans L'Agriculture nabatéenne," in *L'Agriculture nabatéenne*, III, Damascus, 1998, 329), which could be a reference to an encounter with Qubādh.

V:148:14-17	that religious faith he commanded them to observe and urged them to adopt were not to exist, the truly good way of behavior, the one which is pleasing to God, would lie in the common sharing or property.	what he commanded them to observe and urged them to adopt were not in the religion, that would itself be a good way of behavior, since the common sharing of property would bring reciprocal satisfaction.
V:149:2	Kharrakān	Khurrakān
V:153:2	buildings	a building
V:152:13	powerful	high-ranking
V:153:17-19	He also knew . . . and infantry.	He also knew that, with a force of five thousand warriors, cavalry and infantry, he could defend the frontier region of Armenia.
V:154:1	excellent	superiority in
V:155 n395	Persia empire.	Persian empire.
V:155 n395	to choose a Catholicos of their own.	to choose a bishop for Seleucia (a metropolitan of the East was established by the Monophysites at Takrit in ca. 629, and this position came to be called *maphrian*).
V:157:17	in in resources	in resources
V:159 n399 ll. 15-17	The mention of Alexandria . . . below)	The Alexandria mentioned here is the town of that name in Syria, also captured by Shābūr I.

V:165:16	fighting other	fighting each other
V:176 n449	in southwestern	in the southwestern
V:205 n511	commandeered by the Byzantine authorities	apparently commandeered, according to the *Martyrium* of Arethas, by the Abyssinian king from Byzantine, Persian and Ethiopian vessels,
V:208 n518	"Events in South Arabia	"Events in Arabia
V:214 n534	"Events in South Arabia	"Events in Arabia
V:230 n563	"Events in South Arabia	"Events in Arabia
V:231 n567	features	features that
V:231 n568	other elements	other elements that
V:232:5	Bazīn	Razīn
V:235:28	patronymic	teknonym
V:239 n591	Kānjār	Kāmkār
V:252:14	king Byzantines	king of the Byzantines
V:254:12	Upper Nahrawān,	Upper Nahrawān, that of Middle Nahrawān,
V:258:2	planted	planted with wheat and barley, one dirham; with vines, eight dirhams;
V:259 n624 l. 20	Persian could controled	Persians could control

V:260 n626	This term is wholly obscure.	Balʿamī's translation and expansion of al-Ṭabarī, ed. Muḥammad Rawshan, Tehran, 1336/1987-88, 1176, has *hamdāstānī*, which accords with al-Ṭabarī's explanation here.
V:263:3, 6, 11	cords	bow strings
V:265:10-11	and itself becomes obliterated	and obliterate it
V:269:1	Yūsuf b. Muʿīn	Yaḥyā b. Maʿīn
V:273:35	I do not known	I do not know
V:282:22	robe	robes
V:291 n685	*ispabadh*	*ispahbedh* (sic)
V:293:19	afer	after
V:298 n701	Turkish	Turkish empire
V:301 n704	but we have no precise historical mention of this invasion.	and Jawānshīr mentions Caucasian attacks on Azerbaijan at this time; see Higgins, *The Persian War of the Emperor Maurice (682-602), Part I*, 35-36.
V:306:23-24	It is part of our religion to choose	We are of a religion that chooses
V:313:5-6	over them. The army included in its numbers	over them who included in their numbers
V:313:10	Mūshīl	Mūsīl
V:313:14-15	Several violent clashes	A violent battle
V:313:19	Sabūr, son of Afriyān, Abādh	Sābūr, son of Andyān, Ashtād,

V:313 n733	Reading thus . . . Mamikonian family.	Nöldeke, trans. 285 n. 3, identified him as Mushel, the Armenian ruler of Mash in eastern Anatolia, from the famous Mamikonian family, but the name Mūsīl is found in the *Shāh-nāmah.*
V:313 n735	*Shāh-nāmah*	*Shāh-nāmah*, ed. Moscow, ix. 117 (here the fourteen companions of Khusraw are given as: 1. Gustahm (Vitahm); 2. Gurd-Shāpūr; 3. Adiyān; 4. Bendūī; 5. Gurdūī (=Bahrām Chūbīn's brother); 6. Ādur Gushasp; 7. Shīrdhīl (cf. the name of the ancestor of the Ziyārid dynasty of Gurgān and Ṭabaristān); 8. Zangūī or Zandūī; 9. Nakhwārag (text, Tukhwārak); 10. Farrukhzād; 11. Khusraw-i Sarfāz (translating Khusraw Shmūm); 12. Ashtād; 13. Khurshīd; and 14. Ōrmazd)
V:318:9	buried, with a vegetable garden	buried in a garden and a vegetable patch

V:318:11	dug it out with his own hand	dug for the cross with his own hands and took it out
V:319 n749 l. 9	the name	been the name of
V:320:9	on a lofty throne	in a place of honour
V:320:11	throne	seat
V:322:8	Nīniwā	Nīnawā
V:322 n755	Razastēs)	Razastēs) of the Greek sources
V:323:1	ninety thousand	seventy thousand
V:323:3	such a number of troops	seventy thousand troops
V:323:21	three army commanders who	commanders of [various] armies which
V:336:13	Persian	Persians
V:326 n765	*kunyah* or patronymic	*kunyah* or teknonym
V:340 n803	This passage in parentheses	This phrase
V:365:14	summonse	summons
V:365:16	Surayd	Suwayd
V:365 n881	Surayd	Suwayd
V:366:29	unti	until
V:374:15	takng	taking
V:376 n926	implied . . . adducing the name	adduced the name Sumios in an early Christian Greek source, which might involve an hereditary honour or rank, and considered it to be unconnected with the name
V:383:10-11	back to live with those men by whom they already had	to live with men by whom they could have
V:383:23	sought refuge with you	provided refuge for you

V:384:10	He held conversation	He exchanged greetings and compliments
V:385:20	seated	lying
V:385:25	sitting	reclining
V:385 n956	cloth.	cloth, which appears in the *Shāh-nāmah*, ix. 259 v. 84, as *dastār*.
V:386:23	of royal stock	of the people of this country
V:387:9-10	short reigned	short lived
V:388:24-26	when we had . . . had attained . . . we turned	when we have . . . have attained . . . we can turn
V:388:28	against him.	for that goal.
V:389:7	Furumīshā	Farmīshā
V:389:14	presents	presents and the letters
V:389 n959	As correctly conjectured by . . . "supreme lord."	According to . . . "supreme lord," which is supported by the fact that the *Nihāyat al-arab* gives the name F.r.mīsā twice, once as a king of India contemporary with Anūsharwān.
V:390:1	Furumīshā's	Farmīshā's
V:391:13	kingly power	the country
V:391 n962	down to us.	down to us. The fourth section of Khusraw's response is apparently absent here, but is clearly distinguished in Balʿamī, 1175.
V:393:4	kingdom	land

V:394:16	"plunder of the winds"	"wind-blown treasure"
V:394 n967	lost at sea.	lost at sea. For the exact circumstances here, see, most importantly, the *Anonymus Guidi*, 25-26.
V:398 n975	Replace the text with: *Pace* the suggested emendation *kharazah* in *Addenda et emendanda*, p. DXCVI, al-Tha'ālibī, *Ghurar al-siyar*, also has *ḥirzah*.	
V:402:2	for	in
V:402:18	the king's	his
V:404 n996	Heraclius	Maurice
V:405:3	*[Jushnas Dih]*	*[Jushnas [Ban]Dih]*
V:406:13	night."	night." Farrukh Hurmuz did that and mounted his horse that night to go to her.
V:407 n1006	Fīrūz.	Fīrūz. Farrukhzādh is mentioned as the son of Khusraw II in the Persian *Fārs nāmah* of Ibn al-Balkhī, ed. G. Le Strange and R. A. Nicholson, GMS, N.S. I, London, 1921, 26, 111.
V:408 n1010	No coins of his seem to be extant	Coins of his are extant; see F. Grenet, in *St Ir*, XXIV (1995), 291-94.
V:410 n1014	434,	434, noted
V:415:18	forty-six years	forty-six hundred years

VI:1:17	Qubayṣah b. Dhuʿayb	Qabīṣah b. Dhuʾayb
VI:12:12	Umānah	Umāmah
VI:39:24	al-Muʿammalī	al-Muʾammalī
VI:63:26	to attend his business	to relieve himself
VI:63 n86	Delete the note.	
VI:66:29	Ẓibyān	Ẓabyān
VI:73:19	she was grieved	she uncovered her head
VI:80:28-29	Sharīk b. ʿAbdallāh	Sharīk—ʿAbdallāh
VI:104:29	What is this son of a slave's mother saying?	What is Ibn Umm ʿAbd [i.e. ʿAbdallāh b. Masʿūd] saying?
VI:111:31	they indeed strove hard to beguile you	they almost succeeded in beguiling you
VI:127:3	al-Ṣunājī	al-Ṣunābihī
VI:132:6-7	You would indeed have had a *qiblah*, had you kept to it patiently.	You had a *qiblah* had you had the patience to persist in observing it.
VI:132 n210	Delete the note.	
VI:157:20	"From the Messenger of God's emigration,	"From the Messenger of God's emigration." ʿUmar said, "Rather we shall date from the Messenger of God's emigration,
VII:27:26	al-Zubayr—ʿAdī	al-Zubayr b. ʿAdī
VII:28:8-9	He used to celebrate the night of 17 Ramaḍān	He used to spend the night of 17 Ramaḍān awake in devotions
VII:50:1	ʿImāmah	ʿUthāmah
VII:66:18	Asʿad	Saʿd
VII:77:10	bench	portico

VII:82:23-24	Your own kin have severed the bonds of kinship.	May your kin cut you off!
VII:84 n143	55:45	54:45
VII:91:33	al-Naqīʿ	al-Baqīʿ
VII:91:33	Add note after al-Baqīʿ: 153a. Reading al-Baqīʿ for the text's al-Naqīʿ.	
VII:99:13	al-Aswad	b. al-Aswad
VII:110 n168	3:22	3:122
VII:118:23-24	his grandfather, al-Zubayr	his grandfather—al-Zubayr
VII:165:11	Murr	Marr
IX:1 n3	Delete the note.	
IX:1 n4	Ibid.,	Ibn Ḥajar, *Tahdhīb*,
IX:2:10	occupied Mecca	taken up quarters in Mecca
IX:12 n83	*Tahdhīb*, X, 2-3	*Tahdhīb*, XI, 2-3
IX:21:18	Nakhlat	Nakhlah
IX:47:4	[May 19—October 14, 631]	[March—October, 630]
IX:84:10	Dhū	Dhī
IX:107:24	ʿAbdallāh	ʿUbayd
IX:107 n734	Replace the text with: A client of the Banū Zurayq, who died in 105/723-24. Ibn Ḥajar, *Tahdhīb*, VII, 63-64.	
IX:120:13	Salamah	Salimah
IX:126:1	Sharīq	Shaqīq
IX:157:10	Mujammaʿ	Mujammiʿ
IX:164 n1138	Delete the note.	
IX:208:12-13	and explained to him its rites.	; he (i.e. Abū Bakr) explained to them (i.e. the pilgrims) its rites.
IX:208:18-19	he received the revelation	was made a prophet

X:153:25	Ṣuhār	Ṣuḥār
XI:110:3	al-Qaryatayn	al-Qaryatān
XI:144:9 [bis]	Nadbah	Nudbah
XI:198:7-8	of the [same] side of the river as the Muslims	of the Euphrates with the Muslims at al-Milṭāṭ
XII:5:1	like on body	like one body
XII:15:10	moore deeply	more deeply
XII:27:4, 7	Āzādbih	Āzādhbih
XII:44:15	is it, them, that remains	is it, then, that remains
XII:48:6, 9	lamb	calf
XII:60:25	Ṭayzanābād	Ṭīzanābādh
XII:60 n233	Ṭayzanābād	Ṭīzanābādh
XII:124:31	Abu Mikhrāq	Ibn Mikhrāq
XII:137:10	vineyad	vineyard
XII:163:11-12	Shuwaysh Abū al-Ruqqād	Shuways Abū al-Ruqād
XII:185:9, 10	Mikhā'īl	Mīkhā'īl
XII:190:34-35	Where are going	Where are you going
XIII:23:14	They said:	They all said—Muḥammad, al-Muhallab, Ṭalḥah, ʿAmr, Abū ʿUmar, and Saʿīd:
XIII:66:15-16	al-Ruqqād	al-Ruqād
XIII:95:22	Yaḥyā	Abū Yaḥyā
XIII:163:3	Alexandria	Miṣr and Alexandria
XIII:165:34	Qāsim	Ibn Abī Qāsim[556a]
XIII:165	Add note: 556a. That is, al-Qāsim (son of the father of al-Qāsim).	

XIII:173:29	dressed in Egyptian colors standing by	brought on various Egyptian dishes
XIII:195:30	al-ʿAbbās.	al-ʿAbbās (may God be pleased with him).
XIV:13:11	the sons of ʿAmr	the sons of ʿUmar
XIV:13 n66	These are perhaps the sons of ʿAmr b. al-ʿĀṣ.	Both the Leiden and Cairo editions read "sons of ʿAmr," but these are in fact the sons of ʿUmar b. al-Khaṭṭāb.
XIV:31:16	al-ʿAnsī	al-ʿAbsī
XIV:49 n241	Replace the text with: Qurʾān, XXVIII:5.	
XIV:120:10	al-Shafā	al-Shifā
XV:4:20	two-bladed dagger	double-hilted dagger
XV:39:2	four *rakʿahs*)	four (*rakʿahs*)
XV:48:4	Muqsim	Miqsam
XV:60:22	Tīzanābādh	Ṭīzanābādh
XV:62:18	Yūnis	Yūnus
XV:99:32	al-Buqayʿ	al-Baqīʿ
XV:127:8	Saʿīd	Saʿd
XV:144:25	Jābir	Jabr
XV:159:20	Insert after al-Tujībī,[284]: ʿUrwah b. Shuyaym al-Laythī, Abū ʿAmr b. Budayl b. Warqāʾ al-Khuzāʿī, Sawād b. Rūmān al-Aṣbaḥī, Zurʿah b. Yushkar al-Yāfiʿī,	
XV:171:19-20	with Salāmah b. Rawḥ al-Judhāmī and his two sons Muḥammad and ʿAbdallāh,	with his two sons Muḥammad and ʿAbdallāh and with Salāmah b. Rawḥ al-Judhāmī,
XV:172 n311	Replace the text with: One of the stations of the Egyptian pilgrimage route.	

XV:218:27	Nā'ilah and her daughters	Nā'ilah and his daughters
XV:220:6	Shīyam	Shuyaym
XV:253:31	Add the following text after "in the grave.": Hishām b. Muḥammad said that he was called by the *kunyah* Abū 'Amr.	
XVI:22:20	Yanbū'	Yanbu'
XVI:32:26	Salimah	Salamah
XVI:96:23	Sa'r	Si'r
XVI:141:4	al-Nadr	al-Naḍr
XVII:159:1	al-Raḥmān	al-'Azīz
XVII:169:26	al-A'wal	al-A'war
XVIII:3 n7	This "Thursday shurṭah" was an elite force or bodyguard	Shurṭat al-khamīs means the same thing, *khamīs* being a south Arabian word for "army." The unit described here was an elite force or bodyguard
XVIII:3:18-19	al-Majāzī al-Khuzā'ī[11]	al-Majāzī[11] al-Khuzā'ī
XVIII:5:6-8	(According to) Ziyād b. 'Abdallāh—'Awānah gave an account similar to that of al-Masrūqī—'Uthmān b. 'Abd al-Raḥmān. He added to it:	According to Ziyād b. 'Abdallāh—'Awānah (who mentioned an account similar to that of al-Masrūqī, from 'Uthmān b. 'Abd al- Raḥmān, but added to it):
XVIII:5:20-21	a leader of error	a leader of error (*imām ḍalālah*)
XVIII:8:28	If I knew	I do not know

XVIII:9:10	*Al-Ḥasan's Surrender of al-Kūfah to Muʿāwiyah*	In this year occurred the truce between Muʿāwiyah and Qays b. Saʿd, after Qays refused to render allegiance to Muʿāwiyah. *Account of the Truce between Muʿāwiyah and Qays b. Saʿd*
XVIII:12:17	your own misfortunes	your own evil conduct
XVIII:12:21f.	we will have protected you from your enemy	we will have dealt with your enemy for you
XVIII:13:1-2	you will have been protected from us	you will have been spared dealing with us
XVIII:15:4	if necessary.	at that time.
XVIII:15:4-6	The people assembled for that, while their leaders were eagerly anticipating Abū Bakrah.	The people assembled for that with their anxious eyes looking forward to the arrival of Abū Bakrah.
XVIII:16:21	Your brother has wealth	Your brother owes wealth
XVIII:16:22-23	He doesn't have anything	He doesn't owe anything
XVIII:17:23-24	You will certainly not prefer anything over the satisfaction of God	You shall not prefer anything over what is pleasing to God
XVIII:19:12-13	You may violate that guarantee of protection, (since) you weren't asked for it	This is a guarantee of protection for which you will not be held responsible if you violate it
XVIII:22:4	about ten men	between ten and twenty men

XVIII:22:6-7	O Brothers of the Muslims	O Brother Muslims
XVIII:22:11-12	when it was time for the dawn worship	when (the *muezzin*) gave the second announcement for dawn worship
XVIII:22:15	folk	(fighting) men
XVIII:22:25-30	Nights and days and years and months will not continue indefinitely for a son of Adam until he tastes death and will part from the virtuous brothers and leave the world over which only weaklings weep, a world which is always harmful for whoever has concern and worry	Nights and days, years and months soon make (every) son of Adam taste death and part from the Righteous Brethren, leaving the present world, over which only weaklings weep, and which always harms whoever fixes his concern and worry on it
XVIII:23:6	let us turn	we will turn
XVIII:23:8	we would have	we shall have
XVIII:23:16	My friend	My two friends
XVIII:23:18-19	with numerous squadrons. You will call upon God and in Him you will prevail	among numerous squadrons that summon unto God and that prevail for His sake
XVIII:23:20	My mule has left	When my mule leaves
XVIII:23:22-23	But I am leaving soon, even if my supporters are few so I would not shame you two, with whom he goes	But even if my supporters are few, I am leaving soon, together with those who go; I will not shame the two of you
XVIII:25:5	I am satisfied with everyone	I am satisfied with you and with everyone

XVIII:25:12	For they are not all virtuous enough for that command	You are not all suitable for leadership
XVIII:25:23	a group	the group
XVIII:25:35	folk	(fighting) men
XVIII:26:19	refused at	held out in
XVIII:28 n117	This probably means attempting to resist him	That is, who stretched out his hand toward the caliphate
XVIII:30:16-17	If you are not going to deceive me, I need these letters	If you haven't deceived me, these letters are my business
XVIII:33:12-13	Hishām—Jaʿfar b. Hudhayfah al-Ṭāʾī—al-Muhill b. Khalīfah	Hishām—Abū Mikhnaf—Jaʿfar b. Ḥudhayfah al-Ṭāʾī—al-Muḥill b. Khalīfah
XVIII:31:11	You will not be concealed	Do not conceal yourself
XVIII:34:2	sought to defend themselves with	rushed for
XVIII:35:17-18	Stay as you are	Stay where you are
XVIII:35:19	Enter, rightly guided	Enter, you're quite right to do so
XVIII:36:11	while he rode his horse	when he had just mounted his horse
XVIII:36:30	Salamah	Salimah
XVIII:37:17	Arab district	Arab clan
XVIII:37:20	desiring proof and excuses	intending refutation and self-justification
XVIII:38:19	People of the House[160] by his folk.	people of family among his folk.
XVIII:38 n160	Delete the note.	
XVIII:39:23	no Arab alive	no Arab tribe
XVIII:39:25	some of them are among the living	some of them are somewhere among the tribe

XVIII:39:26	If I should find that out, truly I would win favor	If that has been related to me correctly, I will win favor
XVIII:41:14	Will you remain out of ignorance in the house of those who err,	You stayed in the abode of sinners out of ignorance,
XVIII:41:15-16	For the enemies assaulted the folk and they set you up for slaughter by a mistaken opinion	Assault the hostile people who, by an erroneous doctrine, have set you up to be slaughtered
XVIII:41:21	powerful, short-legged	strong of flank
XVIII:41:23	for I am given first the cup of fate to drink	that he might make me drink the cup of fate first
XVIII:41:24-25	It is hard for me that you are afraid and driven out. When I draw out [my sword] unsheathed among the violators	It is hard for me that you are afraid and driven out, While I have not yet drawn my sword against the violators (*muḥillīn*)
XVIII:42:1-2	When every glorious [person] scatters their group, when you would say he had turned away and fled, he would come back	And while men, each of them glorious, have not yet scattered their group, men such that when you say [of one of them] he has turned and retreated, he advanced
XVIII:43:4-5	You should only send against them one of the notables of the city whom you see around you, whom you find	Any notable (*sharīf*) of the city you see around you that you send against them you will find

XVIII:43:31-33	As for you, I have heard that you censure 'Uthmān to one of the people, and I have also heard that you openly proclaim something of 'Alī's superiority. But you do not mention	Take care lest I hear that you censure 'Uthmān to one of the people, and take care lest I hear that you openly proclaim something of 'Alī's superiority. But you have not mentioned
XVIII:44:16-17	Yes indeed, by God! I favor orators [who are] firm leaders	Yes, by God! I am indeed the orator, the firm, the leader
XVIII:44:19-20	where the lances clashed splitting the shafts lengthwise and making the heads fall off	where the lances clashed, so that cranial sutures are split lengthwise and the top of the head is cut off
XVIII:44:27	Abū al-Naḍr b. Ṣāliḥ	al-Naḍr b. Ṣāliḥ
XVIII:45:1	We shall summon them and excuse them	We will summon them and do that which will excuse us
XVIII:45:13-14	Don't give up on them. They are forbidden to stay for more than an hour in any territory where you summon them	Anywhere you catch up with them, don't allow them to remain there longer than it takes you to invite them [to submit]
XVIII:45:23-24	Let none of his companions do differently	Let none of his companions delay
XVIII:45:28	Ḥabīb	Jundab
XVIII:46:23-24	and will reject you for your disgraceful act.	and will throw back at you [our agreement] and fairly so.
XVIII:47:16	they weren't looking at me	they continued to look at me

XVIII:47:20-21	don't tangle with me or else God will absolve me of guilt concerning you	you shall not reach me until I render myself excused before God in regard to you
XVIII:47:31	I watched my sword	I sheathed my sword
XVIII:48:2-4	Al-Mustawrid would not be my choice for Caliph because of what I have seen of his hypocrisy and baseness in drawing his sword against the Muslims	In my opinion, al-Mustawrid, because of what I have seen of his humility and modesty, is not one who is likely to rebel against the Muslims with his sword
XVIII:52:2	Draw us aside	Let us stand aside
XVIII:52:3-4	He then had us draw aside	So we stood aside
XVIII:52:15	trained horses	caparisoned horses
XVIII:52:26	If we don't leave the battle, we won't be routed	As long as we have not left the battle, we have not been routed
XVIII:52:29	we do not turn back	we have not turned back
XVIII:52:29-31	lest it be said, "Abū Ḥumrān b. Bujayr al-Hamdānī was routed." I would only care if it is said,	I won't mind if people say, "Abū Ḥumrān b. Bujayr al-Hamdānī was routed," but they will say,
XVIII:52:34	When they return against you	If they turn back from you
XVIII:53:19-20	How do you think they are doing?	How did you see them doing?
XVIII:53:20	We think the Ḥarūriyyah are	We saw the Ḥarūriyyah
XVIII:53:21	Do you think my men	Did you see my men
XVIII:54:1-2	This cavalry is covered with dust	That is the dust of the [approaching] cavalry

XVIII:56:4-5	and was killed. I only know that he killed one person whom he had seized by the neck. ʿUmayr fell upon the man's chest	and he killed—I only know that he killed one person who, I learned, had seized him by the neck, so ʿUmayr fell upon the man's chest
XVIII:56:25-26	I don't think they will camp where you are until tonight or early tomorrow morning	I think they will camp by you tonight or come against you tomorrow morning
XVIII:57:23-24	Then it disappeared after a while. I fear that they are abandoning	Now, for some time, I have not seen their shape. I fear they may have abandoned
XVIII:58:11-13	if they come to you, let the others know, and fight them. Don't abandon your position under any circumstances until	if they come to you and begin fighting some other [contingent], never abandon your position until
XVIII:58:33-34	God spare us their inconvenience! We are going	If God spares us their inconvenience, we are going
XVIII:58:34-35	It is for the Kūfans to defend	The Kūfans have men to defend
XVIII:59:2	brother	tribesman
XVIII:60:19	He also camped there at sunrise	He attacked them at sunrise
XVIII:60:24	being mingled together	being evenly matched
XVIII:60:32	Indeed the youth, every youth, who	Indeed the complete hero is the man who
XVIII:60:35-36	She knew that I, when the injury alighted, would frighten, on the day of the battle, a bold hero	She has learned that when trouble comes, I am the most terrifying man on the day of strife, bold, courageous

XVIII:61:21	Ḥabīb	Jundab
XVIII:61:25	noble	best
XVIII:62:21-22	thereby distracting us from our cutting of the bridge.	and so they were too preoccupied to stop us cutting the bridge.
XVIII:63:29	Ḥabīb	Jundab
XVIII:64:20	discouraged	eluded
XVIII:65:2	Qubbayn	Qubbīn
XVIII:65 n241	Qubbayn	Qubbīn
XVIII:65:4	After a while	Right away
XVIII:66:8	Abū Ashā'	Abī Ashā'ah
XVIII:66:19	noble	best
XVIII:66:24-25	To the rescue! Rescue lies in searching.	Hurry! Hurry in pursuit!
XVIII:66:32	So far they have been ahead of you	Now they are in front of you. You've caught up with them! How close to them you are!
XVIII:67:3	Why are you coming?	What happened to you?
XVIII:67:3-5	We don't know. We were certainly surprised. The folk were with us among our army while we were separated from each other.	Before we knew it the enemy was with us in our camp and we were scattered.
XVIII:67:8	I certainly saw him killed	We think he must have been killed
XVIII:68:15	this dog of whose soul God has despaired	this dog whom God has made to despair of his soul
XVIII:70:4	charage	charge

XVIII:70:7-11	Indeed, a leader of worship (*imām*) must either deliver the sermon, finding no escape from it, or he stupidly pours [it] out from his head heedless of what goes forth from him.	No one undertakes to deliver the sermon except an *imām*, who has no choice, or a fool who prattles with no regard to what comes out of his mouth.
XVIII:71:2-3	ʿAbd al-Raḥmān b. al-Walīd	ʿAbd al-Raḥmān (b. Khālid) b. al-Walīd
XVIII:74:20	more noble than they	the most noble of them
XVIII:77:24-25	between the backs of the Qays	among the Qays
XVIII:78:12	free	truncated
XVIII:78:15	His virtues	His graciousness
XVIII:78:16	the utmost	more of
XVIII:79:7-8	abandonment of	allowing
XVIII:79:10	seducers	offenders
XVIII:79:16-17	You are not wise, while you follow the foolish and what you regard as shielding them continues	You are not wise; you have followed the foolish, and, as you see, you have continued to shield them,
XVIII:80:26	Perhaps someone	Many a person
XVIII:80:27	someone	many a person
XVIII:81:12	whence	whither
XVIII:83:21-22	they both went in front of him with two spears, competing (with each other).	they quarreled in his presence with two spears.
XVIII:84:1	Who will tell Ziyād about me?	Who will tell Ziyād from me?
XVIII:84:9	helping	helped (by God)
XVIII:84:10	oppress	stray
XVIII:84:23	not inexperienced among the young	not inexperienced with events

XVIII:85:10	was with Ziyād	was married to Ziyād
XVIII:88:1-2	Mālik b. ʿUbaydallāh	Mālik b. ʿAbdallāh[298a]
XVIII:88	Add note: 298a. Reading ʿAbdallāh for the text's ʿUbaydallāh.	
XVIII:91:13	march past him	paid him a visit
XVIII:95:7	Salimah	Salamah
XVIII:96:7	Muḥammad b. Mūsā	Muḥammad b. Abī Mūsā
XVIII:99:28-29	who had collected the Qur'ān	who knew the (entire) Qur'ān by heart
XVIII:100:28-29	God did not bring Qarīb close	Qarīb, may God not bring him close!
XVIII:101:6-7	for the [entire] year	for this year
XVIII:101:33	was concerned about	was about to [move]
XVIII:102:25-26	Muʿāwiyah b. Ḥudayj was dismissed from Egypt and Ifrīqiyyah.	Muʿāwiyah b. Ḥudayj was dismissed from Egypt and Maslamah b. Mukhallad was appointed over Egypt and Ifrīqiyyah.
XVIII:102:29	is (city of)	its (city of)
XVIII:103:1-2	When God, Almighty and Great, summoned them	So he prayed to God, Almighty and Great, against them, and
XVIII:103:3	as the beasts of prey carried off their cubs.	even the lions did so, carrying off their cubs.
XVIII:103:4-6	ʿUqbah b. Nāfiʿ announced, "Indeed when we settled they departed, blaming us, and went out fleeing from their dens"	ʿUqbah b. Nāfiʿ proclaimed, "We are going to settle; depart ye from our bands," so they went out fleeing from their dens.
XVIII:103:7	I was told by al-Mufaḍḍil b. Faḍālah—	I was told by (Mūsā b. ʿAlī's father)—al-Mufaḍḍal b. Faḍālah—
XVIII:104:22-23	How often you check it,	How tightly you secure them [i.e. the coins],

XVIII:105:2	To the rescue!	So hurry!
XVIII:106:15	the Jāhiliyyah	a time of ignorance
XVIII:106:18-20	And if it was during [the time of] faith [something] like this would be hateful to you. We have our rightful possession,	And if it had happened under a religion other than that [i.e. ignorance], you would have given us our due,
XVIII:107:1	You were hurled at something	You desired something
XVIII:107:7	and more forbidding than they towards neighbors	and the one of them who best protects the neighbor
XVIII:108:17	b. Naṣr b. ʿIlāṭ b. Khālid al-Sulamī.	b. Naṣr b. Khālid al-Bahzī, one of the Banū Sulaym, and al-Ḥajjāj b. ʿIlāṭ b. Khālid al-Sulamī.
XVIII:112:7-9	I had not tasted food before that. When I said I came for their (wedding feast), I got some food.	I had not eaten yet, so I said, "I'll go to them and get some food."
XVIII:112:10	someone leading a horse	the leading part of a horse
XVIII:115:6	Ziyād summons me	Ziyād summoned me
XVIII:115:9	if he wants their stipend,	if he wants to bestow a stipend on them,
XVIII:117:25-26	All at once I was with Ibn Qitrah	Behold, I saw Ibn Qitrah
XVIII:117:28	split the space between	went between
XVIII:118:7	Who would inform Ziyād about me?	Who will tell Ziyād from me?
XVIII:118:13	So, if you like, you were related	If you wish, you may be related[417a]

XVIII:118	Add note: 417a Cairo has "I may be related" instead of "you may be related," which makes better sense in the context, since al-Farazdak has just described his flight and the Christians, Jews, Fuqaym, and the monkeys may be taken as symbols of cowardice.	
XVIII:118:15	And you and I were related to the Jews	And he belonged to my family, and I was related to the Jews[417b]
XVIII:118:15	Add note: 417b Cairo puts this after the following verse, where it makes better sense.	
XVIII:118:16	And, if you like, you were related	And, if you wish, you may be related
XVIII:118:17	and you would be related to me	and he belonged to my family
XVIII:118:17-18	and I would be related to the monkeys	and I belonged to the monkey family
XVIII:118:23	while a flood of agony	while the flood of rippled sand
XVIII:120:10-12	You are consoled by steadfastness and your good fortune. You don't see an outstanding refuge other than the former nights,	Console yourself with patience. No, by your fortune, you will not see the summit of the refuge until the last of the passing nights,
XVIII:121:2	gave him	would make for him
XVIII:123:24-25	blaming ʿAlī for what had happened and for killing ʿUthmān.	criticizing ʿAlī, attacking him, and blaming [him] for the death of ʿUthmān.
XVIII:124:8	He united our speech	He united us
XVIII:124:11-12	He would also call for ʿUthmān's murderers [to be punished].	He also prayed against ʿUthmān's murderers.
XVIII:124:15	burn for	are passionate about

XVIII:124 n427	Add: Without vowels the word in the text could be read as either *thuluthay* (two-thirds) or *thalāthī* (thirty)	
XVIII:124:24	they increased	they said a lot of
XVIII:124:35-36	He will come to a governor after me, and will regard him like me	There will come a governor after me, and [Ḥujr] will suppose him to be like me
XVIII:125:3-4	I do not want to start the people of this city killing the best among themselves	I do not want to start something with the people of this city by killing the best of them
XVIII:126:15-16	I shall have accomplished nothing	I am nothing
XVIII:127:12-13	I will not be addressed by you or consider speaking to you.	I will neither pardon you nor ask for your pardon.
XVIII:128:9	while you console with the other?	while you heal with the other?
XVIII:129:19	[679]	[690]
XVIII:129:19-20	I was accompanied by an Aḥmarī.	I suddenly noticed an Aḥmarī walking beside me.
XVIII:129:30-31	that it was a righteous matter	that he was a righteous man
XVIII:130:11	God is between	God is [the judge] between
XVIII:130:12	God, Almighty and Great, is between	God, Almighty and Great, is [the judge] between
XVIII:130:15	Ḥudhām	Judhām
XVIII:130:18	saying extemporaneously	saying in *rajaz* verse
XVIII:130:31-33	They are all bastards except you. By God, I certainly think that you have killed yourself	Ride! Woe is you, by God, I think that you have killed yourself

XVIII:131 n438	Cairo reads: "You considered."	Cairo reads: "You considered, O Ibn Barṣā' al-Ḥitār, fighting him [to be the same as] your fighting Zayd."
XVIII:131 n439	Lit: "circle of the rump."	Lit: "son of a woman with a leprous anus."
XVIII:131:6	I blame the sons of baseness, except for you, openly	O baseness, son of baseness! What has brought you unarmored
XVIII:131:9	when there is dismay	when there is war
XVIII:131:9	the day you both met	the day they both met
XVIII:131:12	the best offspring of sires	the best offspring of sires?
XVIII:131:19	Qahdān	Fahdān
XVIII:131:21	on behalf of your brother for a while, so fight	and fight for a while on behalf of your brother
XVIII:132:28-29	it was only when, and certainly not until, we learned	before anyone could say "no," someone came and told us
XVIII:132:30	Banū Jabalah, that the people	Banū Jabalah. So the people
XVIII:133:24-25	You are no bastard.	Woe is you!
XVIII:134:2	Banū Dhul	Banū Dhuhl
XVIII:134:37	"Indeed, he will not do it, so release him."	"Indeed, he will not do it." So he released him.
XVIII:135:31-32	at the place of worship	struck against al-Muslī
XVIII:135:31-32	blows at the place of worship	blow of al-Muslī
XVIII:136:15-16	A many-colored dog harms its own family	Barāqish harms his own family

XVIII:136 n446	Such a dog by barking at others, gives its masters away, so they perish and the dog with them.	Barāqish was the name of a dog that gave its masters away by barking at others. So they perished and the dog with them.
XVIII:137:4, 14, 15, 17	Rifā'at	Rifā'ah
XVIII:137:20	'Amr	Rifā'ah
XVIII:137:24-25	and if you fight him would harm you	and if you kill him, it will be harmful for you
XVIII:137:35	Isḥāq	Abū Isḥāq
XVIII:138:11-12	I will never be released from him unless he kills me.	He will kill me before I can ever escape.
XVIII:138:26-27	Ziyād asked, "What will make you recognize him?"	Ziyād exclaimed, "How much you know about him!"
XVIII:140:11-12, 15	the mountains	the two mountains (See note 474)
XVIII:140:31	There four	These four
XVIII:140:34	that matters would only be set right by the family of Abū Ṭālib	that rule (i.e. the caliphate) was fitting only among the family of Abū Ṭālib
XVIII:141:10	stubborn	unbroken
XVIII:141:27	allegience	allegiance
XVIII:142:33	(the witnesses included) Labīd . . .	(the witnesses included) 'Amr b. al-Ḥajjāj al-Zubaydī, Labīd . . .
XVIII:142:37	Miḥṣan b. Tha'labah from among the allies of Quraysh	Muḥaffiz b. Tha'labah from 'Ā'idhat Quraysh
XVIII:144:18	the Gharīyūn	al-Ghariyyān[459a]
XVIII:144	Add note: 459a. These were two structures like monk's cells or silos on the outskirts of al-Kūfah. See Yāqūt, *Buldān*, III, 790-95.	

XVIII:144:12	al-Naṣr	al-Naḍr
XVIII:145:15	one	anyone
XVIII:146:10-11	I only saw this after he had removed himself from your testimony.	I think he has taken himself out of your testimony.
XVIII:146:15	against him	against them
XVIII:146:16, 17	I thought	I think
XVIII:147:1	allegience	allegiance
XVIII:147:26	while he blames me	so why do you blame me?
XVIII:148:8-9	the Caliph." That was to their advantage with the Commander of the Faithful.	the Caliph. Let this be to their credit with the Commander of the Faithful.
XVIII:148:9	asked about them	asked for them
XVIII:148:13	You have asked me about your cousins	You have asked me for your two cousins
XVIII:148:23-24	he would corrupt my city for me. Tomorrow we must send	he would corrupt my city for me and force me tomorrow to send
XVIII:148:34	Fiyyād	Fayyāḍ
XVIII:148:36	they brought the prisoners	they came to [the prisoners]
XVIII:148:37	Add note after al-Aʿwar: 463a. Hudbah b. Fayyāḍ was called al-Aʿwar, which means "the one-eyed man." Al-Khathʿamī evidently took this as an omen for half of them being killed and half saved.	
XVIII:149:25	Abū Sharīfah	Abū Sharīf
XVIII:150:4	Fiyāḍ	Fayyāḍ
XVIII:150:7	your companions.	your master (i.e. ʿAlī)
XVIII:150:24-25	Shall I renounce the faith of ʿAlī who used to worship God along with it?	Do you renounce the faith by which ʿAlī used to worship God?
XVIII:152:10	Warqāʾ Sumayyah	Warqāʾ b. Sumayy

XVIII:152:6-9	The Commander of the Faithful is prevented from allowing you to intercede with him about your cousin except [out of] sympathy for you and your friends, lest they resume another war for you.	Only concern for you and your companions prevents the Commander of the Faithful from accepting your intercession for your cousin, lest they cause another war for you.
XVIII:153:13	and was in good spirits	and was reconciled
XVIII:154:5	Zā'idah	Abī Zā'idah
XVIII:155:13	Add note after "If he should perish": 472a. Cairo, Ibn al-Athīr and *Aghānī* have "If you perish."	
XVIII:156:9	Dhūl	Dhuhl
XVIII:156:27-28	your spearheads and your tongue? 'Abdallāh b. Khalīfah!	[the man who is] your spear and your spokesman, 'Abdallāh b. Khalīfah?
XVIII:156:36	I brought you my cousin whom you killed.	Should I bring you my cousin so that you can kill him?
XVIII:157 n474	Jabal Ṭā'ī	Jabal Ṭayyi'
XVIII:157:16	youth	youthful passion
XVIII:157:8-9	When 'Adī was informed . . .	When 'Adī was brought and informed . . .
XVIII:157:17	childhood	youth
XVIII:157:19	hardship	desires of youthful passion
XVIII:157:20	in it	for it
XVIII:157:22	while they do not find a source except the spring of death	they did not find an exit from the pond of death

XVIII:157:23-24	Their fates summoned them and he whose day approached of the people, so know that it would not be postponed.	Their fate summoned them, and when a man's day comes, it cannot be postponed.
XVIII:157:26	the day when I face[476] one whose burning is memorable.	whatever day I face[476] the memorable burning heat (i.e. of battle).
XVIII:158:2	unless	until
XVIII:158:5	And Ḥujr receive in them	There Ḥujr received
XVIII:158:9	who will bleed the throats of the horses	who will help [me] against cavalry whose necks are bloodied
XVIII:158:10	and of the aggressive king	and the aggressive king
XVIII:158:20-21	so receive the good news!	so rejoice!
XVIII:158:22	Kindifī	Khindifī
XVIII:158:23	to be told good news	to rejoice
XVIII:158:25	you met	you were caused to meet
XVIII:159:16	was active	is active
XVIII:161:21f	have	had
XVIII:163:12	about me?	from me?
XVIII:163:14	nourish	appoint
XVIII:164:1	Nīzak	Nayzak
XVIII:167:34	improvement	postponement
XVIII:168:26-27	O Miskīn, God makes your eye weep, however its tears flowed in error, so they descended.	O Miskīn, may God give you something [real] to cry about, for your tears have been flowing and descending by mistake.
XVIII:169:1	I say to him	I say about him
XVIII:168:29	place	time

XVIII:169:20-21	and the front feathers of her wing continued to be ascribed to her,	and her wings continued to carry her,
XVIII:170:12-13	after he had been buried.	while he was being buried.
XVIII:170:22-23	offering a prayer." They responded, "Amen."	offering a prayer, so say "Amen."
XVIII:171:8	brought his wealth as *zakāt*.[501]	brought the *zakāt*[501] of his wealth.
XVIII:171:9-10	Another man came and beheaded him,	Another man came and [Samurah] beheaded him,
XVIII:172:13, 15	step	ladder
XVIII:173:36f.	By God, if we were not sons of a single uncle, God would not have united us with him out of support for the wronged Caliph.[504] There was truth for us in the congruence of our speech so that we would pay attention to that and in which we obtained good.	By God, if we were not descendants of a single ancestor, because of God's having united us in support for the wronged Caliph,[504] and our being on the same side, it would have been incumbent on us to be mindful of that, but that which [God] brought us was better.[504a]
XVIII:174:4	Add note after "was better.": 504a. That is, the kinship between Saʿīd and Marwān, which was God's work, took precedence over the political alignment between Saʿīd and Muʿāwiyah.	
XVIII:174:10-11	When Marwān (started to) carry out the deed	When Marwān sent the workmen

XVIII:174:23-24	Add note after "I did not demolish your house, yet I am not ensured against you.": 504b. Cairo reads: "I would neither destroy your house nor seek to make you beholden to me."	
XVIII:176:2-3	and was not astonished at him,	and what pleased him,
XVIII:176:10	has been skillful	has become skillful
XVIII:176:28	Seize the sword	Withhold the sword
XVIII:176:30-31	It preserves [you] from lowering your own reputation.	Guard your honor from being besmirched.
XVIII:176:32	and don't announce something	and don't give an order
XVIII:176:35	let those who are with you be more numerous	be the bravest of your own forces
XVIII:177:15	Continue to rebuke me, my critic,	Spare me your rebuke, O critic,
XVIII:177:22	We were given poison to drink a while before today,	We were given instantaneous poison to drink before today,
XVIII:178 n512	Add to the end of the note: Cairo reads: "and half of Baykand."	
XVIII:181:2	ʿAlī	ʿAbdallāh
XVIII:181:36-37	and he put ʿUbaydallāh Aslam b. Zurʿah in charge of Khurāsān	and ʿUbaydallāh (in turn) put Aslam b. Zurʿah in charge of Khurāsān
XVIII:181:8	carried out	been excessive in
XVIII:182:8	Thābit—Iṣhāq	Thābit—someone—Iṣḥāq
XVIII:184:29-30	Indeed people have devised for them two qualities	Two traits harm people

XVIII:185:6-8	Go slowly in this matter, for it would be more appropriate in order to accomplish what you want.	If you go slowly, what you want will probably come to pass.
XVIII:185:10	There is an alternative.	Isn't there an alternative?
XVIII:186:13, 27	I would be	I will be
XVIII:186:24	. You lead them	whom you lead
XVIII:187:3-4	It has been possible for the people to do this	The people have agreed to this
XVIII:187:33-34	the utmost point which he was not able to attain nor seek to surpass?	an extent which is not to be contested or overstepped?
XVIII:188 n524	Add at the beginning of the note: "I want the Ghūṭah" could also mean "I would not want the Ghūṭah"	
XVIII:188:14	He censured me to you,	He was angry with you because of me,
XVIII:189:7-8	and they fought each other all day until nightfall, then they disengaged without further fighting.	and they stood facing each other all day until nightfall, then they disengaged without fighting.
XVIII:189:16-17	If it was not for the Banū Ḥarb, your blood would be sprinkled inside broken and one-eyed vermin.	If it was not for the Banū Ḥarb, your blood would have been made to sprinkle the bellies of vermin, [those of you being] broken and one-eyed.

XVIII:193:12-16	Among us there are those whose term has been decided, those who still wait and those [who are] righteous victors by their superiority. Whoever among us still waits will be one of our predecessors, the ones deciding their term, performing good deeds first.	Some of us have died; some of us yet await [death]. The former are the righteous who have won victory by their merit; those of us who still await [death] are affiliated with our forbears, who have died and gone before [us] in well-doing.
XVIII:194:4-5	—that is the frontier of al-Rayy.	(by "frontier" he meant al-Rayy).
XVIII:196:15	Speak harshly!	Well!
XVIII:196:32-33	some wager	a horse race
XVIII:197:10	his wager	his horse race
XVIII:198:2-3	You would not be rewarded for your kindness if you were punished because of me.	Due to your kindness you don't deserve to be punished because of me.
XVIII:198:17	fight them	kill them
XVIII:198:22-23	account which Khallād b. Yazīd al-Bāhilī recited to me.	account. Khallād b. Yazīd al-Bāhilī recited it to me.
XVIII:198:21	So why don't you make me	Of what will you make me
XVIII:200:21	Muslim	Maslamah
XVIII:201:16	If I should converse,	If I spoke,
XVIII:202:10	we would feed it	so we could feed them
XVIII:202:19	So testify	I testify
XVIII:202:25	penetration	letter
XVIII:204:19	O 'Adas!	'Adas
XVIII:205:6, 25	penetration	letter
XVIII:205:10	So testify	I testify

XVIII:205:28-29	imitated him as a means of ridiculing	used him as a front in order to ridicule
XVIII:206:1	You [and] Ziyād	You are certainly an increase (*ziyādah*)
XVIII:206:8	So testify	I testify
XVIII:208:2	Sawriyah	Sūriyah
XVIII:209:28	thousands	thousand
XVIII:212:14	He had discharges.	He had discharges [from his lungs].
XVIII:212:23	This is said to be from the collection of a reliable person.	It is also said: "as the collector who is reliable" (instead of "as the runner who is fatigued").
XVIII:212:27-28	clothed me with a shirt. One day I held it up while he pared his nails. I then took	clothed me with a shirt, so I kept it. One day he pared his nails, so I took
XVIII:213:12	Then he went blind, but afterwards recovered his sight	He lost consciousness, then regained it
XVIII:214:4-6	We are wrapping him in them and putting him in his grave, and leaving him	We are going to wrap him in them and put him in his grave and leave him
XVIII:214:14	The Caliph has certainly felt pain.	The Caliph has become bedridden and in pain.
XVIII:214:16	as if it raised dust from its severed foundations.	as if it had been cut from its foundations.
XVIII:215:11	a girl, Rabb al-Masāriq	(a girl named) Amat Rabb al-Masāriq
XVIII:216:12	One of his mawālī	A *mawlā*
XVIII:218:38	Bakr	Bakrah
XVIII:219:1	Bakr	Bakrah

XVIII:219:22-23	If you were in charge of anything regarding the people, I would entrust you with this,	If you are in charge of any public business, treat him well,
XVIII:219:30	before you, and you are ahead of him.	before you to have you be ahead of him.
XVIII:221:4	Add note after "His pots still exist": 583a. "His pots" is a reference to hospitality.	
XVIII:221:7-8	I shall never felicitate her in your presence.	I shall never mention her to you again.
XVIII:221:19-20	Add note after "The announcer only summoned me just now": 583b. The call to worship made at that hour was only meant for him.	
XVIII:222:3-4	Sulaymān—ʿAbdallāh b. Masʿadah[584] b. Ḥakamah al-Fazārī	Sulaymān—Abdallāh b. Mubārak— Jarīr b. Ḥāzim—Muḥammad b. al-Zubayr—ʿAbdallāh b. Masʿadah b. Ḥakamah al- Fazārī
XVIII:222 n584	Delete the note.	
XVIII:222:13-14	he caused losses to this world and it caused losses for him.	he obtained [something of] this world and it obtained [something of] him.
XVIII:223:2-4	You revile ʿAlī who is Zayd's grandfather, while Zayd, the son of al-Farūq,[586] heads the notables. Haven't you considered that he endures that?	You revile ʿAlī who is Zayd's grandfather, while [Zayd is] the son of al-Farūq,[586] publicly. Did you think he would endure that?
XVIII:223:21	Aymān	Ayman
XVIII:223:22	biceps	arms
XVIII:223:24	When the men beget their children,[588]	When men's children beget,[588]
XVIII:223:33	flirting with women	composing amatory verses about women

XVIII:224:1-2	someone ignoble. Praise is the bait of the shameless, but be proud	someone ignoble, and beware of panegyric poetry, for it is the bait of shamelessness. But be proud
XVIII:224:4	Abū al-Ḥasan b. Ḥammād	al-Ḥasan b. Ḥammād
XVIII:224:21-27	granted to mankind. If someone is reminded . . . he should carry it out.	granted to mankind." And if he was reminded, he remembered; if he was granted [something], he was thankful; if he was tested, he was steadfast; if he was angry, he suppressed it; if he had power [over someone], he forgave; if he did wrong, he asked forgiveness; and if he made a promise, he carried it out.
XVIII:224:28	ʿAlī b. ʿAbdallāh	ʿAlī—ʿAbdallāh
XVIII:224:28	Hishām b. Saʿīd	Hishām b. Saʿd
XVIII:225:24-25	Sulaymān b. ʿUyaynah	Sulaymān—ʿAbdallāh—Sufyān b. ʿUyaynah
XVIII:226:1-3	If al-Mughīrah were put in al-Madīnah, he would not exit from any of its doors[591] unless he did so by treachery.[592]	If al-Mughīrah were put in a city from all of whose gates there was exit only with difficulty, he would get out.[591]
XVIII:226	Delete note 591; renumber note 592 to 591.	
XIX:26:30	Māriyyah	Māriyah
XIX:27:10	Māriyyah	Māriyah

XIX:100:19	Badn	Badr
XIX:103:4-5	Shaffayyah	Shufayyah
XIX:103 n356	Shaffayyah	Shufayyah
XIX:108:14	Sudda'	Ṣudā'
XIX:184:10	'Ubaydah	'Abīdah
XIX:184 n593	'Ubaydah	'Abīdah
XX:46:27	al-Qaflānī	al-Qāflānī
XX:127:20-21	al-Sirrī	al-Sarī
XX:134:15	al-Sirrī	al-Sarī
XX:183:16	Sīḥān	Sayḥān
XX:220:25	al-Ḍabbābī	al-Ḍibābī
XX:222:34	al-Ribāb	al-Rabāb
XXI:24:10, 21	al-Ḍabābī	al-Ḍibābī
XXI:24:23	keft	left
XXI:30:11	fought with 'Abd al-Raḥmān	quarreled about 'Abd al-Raḥmān (trying to take credit for killing him)
XXI:46:14	Here I am standing, and you did not come out to me.	Here I am standing, why did you not come out to me?
XXI:54:13	that	what
XXI:57:26	skilled	killed
XXI:87:7	induce al-Mukhtār's companions to abandon him	and to abandon al-Mukhtār's companions
XXI:123 n437	to Azāriqah	the Azāriqah
XXI:129:2	Sabī'	al-Sabī'
XXI:129 n462	Sabī'	al-Sabī'
XXI:152:1	'Awn	Abī 'Awn
XXI:176:25	sent	send
XXI:184:7, 18, 20	al-Nābi'	al-Nābī
XXI:192:19	hinding	hiding

XXI:210:6	Mukammil	Mukammal
XXI:211:11	God curse your father!	God curse you!
XXI:214:17	Ṭalḥah al-Ṭalḥāt	Ṭalḥat al-Ṭalaḥāt
XXII:38:35	Sinjar	Sinjār
XXII:163:9	al-Ṣabāḥ	al-Ṣabbāḥ
XXII:172:12	al-Sulayk	al-Sulayl
XXIII:84: 7	I see the influence of Nāfiʿ b. ʿAlqamah.	I see a spot here for Nāfiʿ b. ʿAlqamah.
XXIII:84 n321	Replace the text with: Nāfiʿ b. ʿAlqamah b. Ṣafwān, governor of Mecca; see Khalīfah, *Taʾrīkh*, ed. ʿUmarī, 293.	
XXIV:9:20	Habbanaqat	Habbanaqah
XXIV:32:10	stipends	allocations in kind
XXIV:50:24	stipends	allocations in kind
XXIV:43:10	slave soldiers	slaves of the camp
XXIV:43:19	the good influence they had on	their approval of
XXIV:57:21-22	They surrendered, submitting to Yazīd's rule	They surrendered, at Yazīd's discretion (i.e., unconditionally)
XXIV:76:9	when they ignored his summons	After exhorting them at great length
XXIV:79:17	household	family
XXIV:81:1, 3	have I no kinsmen?	have I no fellow tribesmen?
XXIV:81:2	sinners, disquiters, and thieves are	the impudent and infamous sinner is
XXIV:82:21	fathers	forefathers
XXIV:83:17	a partisan of the Arabs	a (tribal) partisan

XXIV:83:18-20	I come to you out of solicitude. Today, I am a partisan of the Arabs and, by God, one man from my tribe is dearer to me than a hundred men who are not.	I came to you with solicitude (for all), but now I am a partisan (of my tribe), a changed man; by God, one man from my tribe is dearer to me than a hundred men who are not.
XXIV:84:16-18	By God, I am a partisan of the Arabs who travels during Ramaḍān in order to promote the cause of the Arabs.	By God, I am a partisan (of my tribe), a changed man.
XXIV:84:28-29	punishment	retaliation
XXIV:85:5	kinsmen	fellow tribesman
XXIV:86:26	Nuhayk	Nahīk
XXIV:93:20	household	family
XXIV:96:24	to cut off the arm of the thief	to cut off (the hand of the thief)
XXIV:101:29	Marthid	Marthad
XXIV:102:3, 4, 5, 9	Marthid	Marthad
XXIV:122:24	whose sacred precincts are inviolable	whose people and property are inviolable
XXIV:122:25	ʿUmrān	ʿImrān
XXIV:131:12	pillage	set foot in
XXIV:131:33	This man's household has obedience and heroic deeds.	This man comes from a family known for its obedience and heroic deeds.

XXIV:132:24-28	They say to you, "We accept you," and they claim not to want to exercise their authority except in accordance with your orders and instructions. But, in fact, they seek to drive you away from them so that they might engage in treachery.	They don't tell you, "We accept your conditions," with the intention of only exercising their authority in accordance with your orders and instructions; rather, they (say it) with the intention of appeasing you until they can engage in treachery.
XXIV:155:12	those who had accumulated pious deeds and were steadfast	those who lay up rewards for themselves by being steadfast
XXIV:155:20-22	You are responsible for the horses, so make their backs sore, for animals with sore backs will charge them more furiously than you will.	Go for the (enemy's) horses and cut their hamstrings, for when they are hamstrung they will inflict more damage on them than you will.
XXIV:160:16	God's martyrs	the men of high rank who have been slain
XXIV:172:10	Therefore, al-Ḥarashī ordered the soldiers to pack up and leave.	He ordered the soldiers to set out (anyway).
XXIV:173:2-3	The land has no one to defend it. Yet when your army failed to join you, you gave the order to pack up and leave.	The land is hostile, with no friendly forces, and your army has not joined you, yet you give the order to set out!
XXIV:186:28-29	asked for permission to take vengeance on	lodged a complaint against
XXIV:194:10	Māwiyah	Māwiyyah

XXIV:196:4	Yūnis	Yūnus
XXV:12:21	ʿUbād	ʿIbād
XXV:15:3	al-Subūḥ	al-Ṣabūḥ
XXV:76:7	Who is this heady wine pouring?	Who is the one straining forward (at the front of the army)?
XXV:104:14-15	offering	receiving
XXV:107:6	Qarrān	Qurrān
XXV:136:17	green hoods	horsetail standards
XXV:145:22	their spoils	their herds
XXV:146:5	(their faces) dyed red	dressed in red
XXV:146:15	round tents	horsetail standards
XXV:146:21	tents	horsetail standards
XXV:146:37f.	he took victory as his spoil	he took advantage of the victory
XXV:151:2	round tents	horsetail standards
XXV:182:4	I arranged for a physician for Hishām	I prepared some aromatics for Hishām
XXV:182:5	that physician	those aromatics
XXV:188:11	al-Riqāshī	al-Raqāshī
XXVI:9:21-22	I do not have any patience with this	This is intolerable
XXVI:10:22	Add note after "his mother": 46a. Fāṭimah, Zayd's paternal aunt, was ʿAbdallāh's mother.	
XXVI:10:25	she was the best woman of our kinsfolk	she was the best stranger (*dakhīlah*) who has entered among our kinsfolk
XXVI:11:27-28	I have no patience with this	we are not prepared to endure this

XXVI:12:18-22	God does not make it a prerequisite that He should be pleased with someone in order to elevate him nor does He make His displeasure a reason for bringing him low	God has not elevated anyone to such a degree as to be too lofty to be satisfied with him (i.e., with an oath in His name), nor has he lowered anyone to such a degree that this (i.e., an oath) would not be accepted from him
XXVI:12:23-24	you will not obtain it	you do not deserve (to obtain the caliphate)
XXVI:13:10-11	this is certainly not what is expected of you	do not act in this way
XXVI:14:3-6	Even if one of our tribes like Madhḥij or Hamdān or Tamīm or Bakr joined them, there would still be enough men for you to deal with them	Even if (only) one of our tribes, such as Madhḥij, Hamdān, Tamīm or Bakr, rose up against them, (this tribe) would suffice for you to deal with them
XXVI:16:27-28	whenever he lived in any other town and summoned his followers they responded	Whenever he lives in any town other than his own, and summons its inhabitants to his cause, they respond
XXVI:18:1	and impatient when you meet them	but unsteady when they face a foe
XXVI:18:22-24	until, thanks to the fragmented state of the community, they have brought them to a situation in which they have incited them to rebel	until they have brought them to a situation of communal discord in which they have incited them to rebel

XXVI:19:17-18	So I am leaving the leaders of the Kūfans to you. Threaten them	So summon the tribal leaders of al-Kūfah and threaten them
XXVI:19:23-24	and those who are in league with Satan and who have been enslaved by him	but all these try to subject Satan (to their aims) while he (actually) subjects them (to his)
XXVI:20:4-14	Indeed . . . religion.	Indeed, the Commander of the Faithful is absolved from blame as regards Zayd, and he has fulfilled his obligations towards him. Zayd has no way to claim that he has been denied a right which belongs to him, either of his personal share or of a stipend or of an allowance to which he is entitled as kin of the Prophet, except—as the Commander of the Faithful fears—what would incite the rabble to undertake something that would probably make them more wretched and misguided, and be more bitter for them, while strengthening the Commander of the Faithful and making it easier for him to protect and preserve true religion.

XXVI:20:22-26	Know . . . houses.	Know that, if they doggedly disobey, there is a means by which you can prove to them that you are worthy of God's help; this is by meeting their demands in full, giving their children the stipends to which they are entitled, and forbidding your army to attack their women and their homes.
XXVI:20:28	injustice	rebellion
XXVI:21:4-5	May God . . . Do not	I beseech you, O Zayd, in God's name, join your family and do not accept
XXVI:22:17	sons-in-law	brothers-in-law
XXVI:27:7	Qurran	Qurrān
XXVI:27:14	Bedouin	Arab
XXVI:33:3-4	did you not know that even the lord of a citadel[169] is not proof against all perils?"[170]	do you not know that the one under siege cannot escape certain facts?"[170]
XXVI:33 n169	Delete the note.	
XXVI:33:17	letter	document
XXVI:37:19-20	seeking . . . family	seeking to avenge the blood of this family (of yours)
XXVI:37:20	disputed	usurped
XXVI:21-22	My strongest argument against you is	The most I will say in response to what you have mentioned is
XXVI:39:15-16	al-Tinʿī,[207] who was later called al-Ḥaḍramī	al-Tinʿī[207] al-Ḥaḍramī

XXVI:40:14-15	al-Hamdānī,[217] who was later called al-Khaywānī	al-Hamdānī,[217] al-Khaywānī
XXVI:42:5-6	What made you break your promise?	How treacherous you are!
XXVI:45:13-14	Who is supposed to be the head of the cavalry around here?	What an incompetent head of the cavalry you are!
XXVI:50:17	was a stutterer	spoke with an accent
XXVI:51:26	Yes, but	Yes indeed, and
XXVI:61:17-18	of what Naṣr has suffered at my hand and you know how [badly] I have behaved towards him.	that Naṣr has been kind to me, whereas I behaved (badly) towards him, as you know.
XXVI:61:27	difficult times he has been through	his favors
XXVI:61:28	family	people
XXVI:62:25-26	accepted his intercessions in respect of what he needed	acted as his intercessor when he needed something
XXVI:63:1	'Ukabah	'Ukābah
XXVI:63:15-16	had left [al-Kūfah]	had risen in rebellion
XXVI:64:16-17	If he is to you as treason and faithlessness are to the character of an honorable man, And	If he is one of you (of honorable descent), then treason and faithlessness are not the qualities of an honorable man, But
XXVI:76:7	God will not forgive me for my errors if I forgive Ghaylān his.	May God not forgive my error if I forgive Ghaylān his!
XXVI:74:9	*dīwān* guards	assistants to the secretaries
XXVI:82:10	Qaḥdam	Qaḥdham
XXVI:89:21-22	for Islam or not	a Muslim or not

XXVI:95:3-4	has ruined my friends, my women, and my family	erased [the names of] my friends, my women, and my family [from the *dīwān*]
XXVI:96:28-30	made much of . . . curtailed.	inscribed your friends in the *dīwān* and gave them lavish allowances even though they do not undergo the hardships that the Muslims suffer every year when they are mobilized for campaigns.
XXVI:97:26–98:2	that it is not . . . and that	that he possesses no power for better or worse over what God in His kindness has given him. Rather, God is the owner of that over him, and
XXVI:105:25-27	will appoint as his successor someone from among his sons and subjects, giving precedence to whom he wishes and holding	has more power (than anyone else) to make decisions regarding his sons and his subjects. He gives precedence to whom he wishes and holds
XXVI:107:15	commanding by it	commanding it
XXVI:109:16-18	by which He repulses those who rebel against Him, safeguarding those things that are sacred to Him and protecting	by which He prevents (people) from committing sins, curbs them so that they do not perform acts which He forbids, and protects

XXVI:115:16	No one makes requests outside its remit.	From Him alone can it be petitioned.
XXVI:117:1	al-Mismāʿī	al-Mismaʿī
XXVI:120:9, 11	free-born	free
XXVI:123:1-2	What a surprising remark from someone who	I am astonished at this man who
XXVI:123:4-5	By God . . . in fetters.	"By God . . . in fetters."
XXVI:124:4-5	striking down	obtaining as booty
XXVI:128:6	Suḥayb	Ṣuhayb
XXVI:128:22-23	When I went in . . . himself	When I came back to Yūsuf, he greeted me: "Well, how did you find the libertine?" meaning by that al-Walīd
XXVI:128:24-25	hear you saying such a thing	hear about this (slur) from you
XXVI:128:25	I would divorce	May I divorce
XXVI:128:26-27	rather than allow my ear to hear such things as long as you live	if my ear has ever heard it—so long as you are alive
XXVI:128:27	Then al-Walīd laughed.	Yūsuf laughed.
XXVI:132 n653	Delete the note.	
XXVI:134:12	and the ʿAbs,[669]	with the ʿAbs,[669] (on your side)
XXVI:140:5	state	dynasty
XXVI:142:13-14	Mind the carpet . . . I do have	Do sit down on the carpet, may God make you prosper." Yazīd replied: "But I have
XXVI:146:4	ʿUthrah	ʿUdhrah
XXVI:146 n747	ʿUthrah	ʿUdhrah

XXVI:146:13-15	Honor them as the bulwarks of a tradition (*sunnah*),[753] for it was they who protected their honor against every unbeliever.	How honorable are these tribes, who firmly supported the tradition (*sunnah*),[753] It was they who protected its sacred precepts against every unbeliever.
XXVI:158:15	al-Muʿāfirī	al-Maʿāfirī
XXVI:159:20-21	seeing that I have an exclusive status with my people	and grant me an exclusive status with you from among my people
XXVI:160:7	that he will come out on your authority.	I shall surrender myself to you unconditionally.
XXVI:164 n857	Delete the note.	
XXVI:164:5-6	Abū Maʿshar—Aḥmad b. Thābit—his informant(s)—Isḥāq b. ʿĪsā	Aḥmad b. Thābit—his informant—Isḥāq b.ʿĪsā— Abū Maʿshar
XXVI:164:11-12	Abū Maʿshar—Aḥmad b. Thābit—his informant(s)—Isḥāq b. ʿĪsā	Aḥmad b. Thābit—his informant—Isḥāq b.ʿĪsā— Abū Maʿshar
XXVI:167:13-14	O Ibn al-Sabbāʾ	O son of the wine merchant
XXVI:171 n889	Replace the text with: The initiator of the ʿAbbāsid revolution.	
XXVI:172:23	Dinnah	Ḍinnah
XXVI:172:23	Dinnī	Ḍinnī
XXVI:172:23	ʿUthrah	ʿUdhrah
XXVI:173:22	His messenger.	His messenger.'
XXVI:173:25	(himself) goes astray.'"	(himself) goes astray."
XXVI:176 n916	Delete the note.	

XXVI:176:19-20	He[916] spoke to Abān b. ʿAbd al-Raḥmān al-Numayrī about Khālid and said:	Abān b. ʿAbd al-Raḥmān al-Numayrī spoke about the matter of Khālid, then Yūsuf said:
XXVI:184:7	long continued to lament and mourn for al-Walīd	installed the mourners and the lamenting women (to weep for) al-Walīd
XXVI:184:18	who were in the *junds* wrote to the effect that they would not give the oath of obedience to Yazīd	pledged themselves in writing to avoid giving the oath of allegiance to Yazīd
XXVI:187:15-16	O Abū Saʿīd, I swear to you by God that the *amīr* (of Ḥims) is sending his *jund* forward to fight (us) at this very moment.	I beseech you by God, Abū Saʿīd, do not let our commander send the army to battle under these conditions.
XXVI:188:22-24	and thus he restrained them, for his heart misgave him at what Sulaymān and ʿAbd al-ʿAzīz had done. Hostilities	and the troops held back. Sulaymān and ʿAbd al-ʿAzīz were upset with what he had done, and hostilities
XXVI:188:25-27	The Dhakwāniyyah were stopped from attacking the Banū ʿĀmir on being assured that the latter would	But they did hold back from the Ḥimṣīs, on the condition that they
XXVI:190:4	Zinbāʾ	Zinbāʿ
XXVI:194 n986	Delete the note.	
XXVI:194:8	river	canal

XXVI:194:18	those of you who pay the poll-tax (burdens) which will drive you from your lands and decimate your progeny	your *jizyah*-payers burdens which will drive them from their lands and decimate their progeny
XXVI:197:20-21	there is no one there like Manṣūr in	he is inadequate, because of
XXVI:203:29	Rashīd	Rāshid
XXVI:204:1	Rashīd	Rāshid
XXVI:206:13-14	by the action they would be taking	by remaining as they were
XXVI:209:20	over	from
XXVI:210:7	a poet	he
XXVI:210:10	against	on behalf of
XXVI:210:11-13	My hand is surety for you against the Bakr of Iraq, against their leader and the son of the most distinguished one among them.	I (give) you my hand as a pledge for the Bakr of Iraq, Their leaders, and the descendants of al-Waṣṣāf[1038a].
XXVI:210	Add note: 1038a. Al-Waṣṣāf is the nickname of al-Ḥārith b. Mālik, one of the leaders of the Banū ʿIjl in pre Islamic times; the ʿIjl were part of the Bakr. See Muhammad b. al-Ḥasan b. Durayd, *Kitāb al-Ishtiqāq*, Göttingen 1854, pp. 207-208.	
XXVI:213:28	only from	between

XXVI:213:32	Add note after Abū Ghassān: 1057a. Abū Ghassān was a Baṣran leader who was in his prime in the latter part of the seventh century. His name was Mālik b. Misma', from the tribe of Qays b. Tha'labah (Rabī'ah). It is reported that when one of the governors of Baṣrah refused to pay the people their stipends, Abū Ghassān ordered him to clear out of town. The present verse was composed, among others, about this incident. When 'Abdallāh b. al-Zubayr, the ruler at the time and the father of that governor, heard about this, he dismissed his son from office. See *Naqā'iḍ Jarīr wa-l-Farazdaq*, Leiden 1908-1912, 2, p. 1090.	
XXVI:215 n1066	Delete the note.	
XXVI:215:3-4	For that reason there came forward someone	This was undertaken by someone
XXVI:215:5-10	Those who (now) seek . . . willed.	Those who are accountable for the caliph's[1065] blood (literally "those who should be sought after because of the caliph's blood") are the holders of authority from amongst the Umayyads, for his blood shall not go unavenged. If the discord is stilled through them and things are put right, then that is a decision desired by God against which there is no appeal.

XXVI:216:14-15	bloodwit and had asked	bloodwit, and
XXVI:217:4	Then	ʿAmr said: "When
XXVI:217:4-11	ʿAmr	Marwān [three times]
XXVI:217:11	away.	away."
XXVI:223:29	disowned	aborted
XXVI:225 n118	Substitute the text of the note with: Reading with the Cairo edition, but the text is certainly defective.	
XXVI:225:13-15	at [Asad b. ʿAbd] . . . Khurāsān	with God because He preferred Muḍar over Rabīʿah (when choosing His Prophet). He was in Khurāsān (?)
XXVI:227:5-7	ruined my friends and has ostracized me and my dependents	erased [the names of] my friends, my women, and my family [from the *dīwān*]
XXVI:227:23	al-Naḥawī	al-Naḥwī
XXVI:228:24, 33	al-Naḥawī	al-Naḥwī
XXVI:250:17	along	leading
XXVI:251:28-30	who were . . . behind them.	having been busy fighting, were taken by surprise by the (enemy's) cavalry and swords, and their shouting "God is the greatest" (*takbīr*) as they penetrated their lines from behind.
XXVI:254:22	When we meet the people I will retreat with them	When we meet in battle, I shall make (my own people) retreat
XXVI:254:27	assembled	engaged in battle
XXVI:256:5	Nakhʿ	Nakhaʿ
XXVI:260:13	with	among
XXVI:263:15	attack	stay in

XXVI:264:4	ʻAṭiyah	ʻAṭiyyah
XXVI:265:22	fair treatment	appointment as governors
XXVI:265:25-26	deals with . . . asked him	complies with my demand to act according to the book of God and to appoint good, meritorious people, as I have asked him
XXVII:1:4-5	ʻAbd al-Wahhāb b. Ibrāhīm reported the following from Abū Hashīm Mukhallad b. Muḥammad,	According to Aḥmad—ʻAbd al-Wahhāb b. Ibrāhīm—Abū Hāshim Mukhallad b. Muḥammad,
XXVII:23:32	al-Ḍubbaʻī	al-Ḍubaʻī
XXVII:31:9	Salamah	Salimah
XXVII:80:7	ʻIyād	ʻIyāḍ
XXVII:91:10	Rabīʻah b. ʻAbd al-Raḥmān	Rabīʻah b. Abī ʻAbd al-Raḥmān
XXVII:129:24	Shurayḥ	Surayj
XXVII:129:28	al-Kaṭṭāb	al-Khaṭṭāb
XXVII:129:30	al-Hamadhanī	al-Hamdānī
XXVII:136:19	ʻAṣamm	ʻUṣm
XXVII:136:23	Shihāb	Ibn Shihāb
XXVII:137:7	Shihāb	Ibn Shihāb
XXVII:142:1	Salamah	Salimah
XXVII:148:8	Muʻwiyah	Muʻāwiyah
XXVII:170:25	al-Khuthʻamī	al-Khathʻamī
XXVII:171:34	Baʻalbakk	Baʻlabakk
XXVII:175:18	al-Juhnī	al-Juhanī
XXVII:187:7	Man b. Zāʼidah	Maʻn b. Zāʼidah
XXVII:187:9	Fazzārah	Fazārah
XXVII:192:28	Fazzār	Fazārah
XXVII:202:35	Najāh	Najāḥ

XXVII:208:17	Add after "governed Mosul": Yazīd b. Asīd governed Armenia.	
XXVIII:126:2	asked Abū Ja'far. "She was still wed to	asked Abū Ja'far—she was still wed to
XXVIII:126:3	b. al-Ḥasan even though you swore	b. al-Ḥasan—"when you swore
XXVIII:182:23	Saybah	Shaybah
XXVIII:279:1	Amah	Amat
XXIX:13:9	al-Sariyy	al-Sarī
XXIX:120 n382	p. 000	p. 255
XXIX:134:21	Shabbah	Shaybah
XXIX:134 n450	Delete the note.	
XXIX:201:14-15	Muḥammad b. 'Ubaydallāh	Muḥammad b. Abī 'Ubaydallāh
XXX:20:11	headdress	cloak
XXX:42:34-35	Then after that, be comfortable to the female role which is incumbent upon you."	Thereafter you are welcome to the deference and respect owed a person of your rank where it is due to you."
XXX:65:14	Mūsā	Muḥammad
XXX:69:13	cried out.	cried out. He came to Mūsā and showed him his hand.
XXX:172:7	Nasā'	Nasā
XXX:176:6	Nasā'	Nasā
XXX:178:2	Nasā'	Nasā
XXX:262:10	Shurāḥīl	Sharāḥīl
XXX:295:19-20	Ṭabaristān	Ṭarāristān

XXXI:212:17	Shanīf	Shunayf
XXXII:3:10-11	213 (833)	218 (833) [bis]
XXXII:39, 41, 43, 45 (in running headers)	201	200
XXXII:44:32	Delete marginal page number 1001.	
XXXII:45:9	Add marginal page number 1001.	
XXXII:49:22	Delete marginal page number 1004.	
XXXII:50:5	Add marginal page number 1004.	
XXXII:51 n163	same	name
XXXII:66:13	Minjab	Minjāb
XXXII:67:28	Rādhānayn	Rādhānān
XXXII:71 n228	Wednesday	Monday
XXXII:75:6	Ṣiyādah	Ṣayyādah
XXXII:75 n243	Replace the text with: For this place see M. Streck, *Die alte Landschaft Babylonien nach den arabischen Geographen*, Leiden, 1900-01, II, 289.	
XXXII:101:21-22	take care not to do it again!"	take care not to come back!"
XXXII:110:20	Nasr	Naṣr
XXXII:110:26	his	His
XXXII:132:17	Abū Sa'd	Abū Sa'dah
XXXII:135:8	three	two
XXXII:135:10	one million	two million
XXXII:135 n407	755ff.	785ff.
XXXII:153:22	Then when he had straightened it	Then when he came up to him
XXXII:155:12	3.25	32.5
XXXII:207 n643	XLII, 2/3	XLIII, 3
XXXII:210:33	read it out	gave it to him to read
XXXII:242:22-23	may he give all his possessions away for pious purposes, if he has	may I give all my possessions away for pious purposes, if I have
XXXII:255:13	Jasham	Jusham

XXXIII:194:5	ʿAlī	Abī
XXXIV:96:23	al-Ṣāmighān	al-Ṣāmaghān
XXXIV:197:3	Ḥamīd	Ḥumayd
XXXV:2:13	243	248
XXXV:5:13	Qūṣarah.[18]	Qawṣarah[18] in the streets of Sāmarrā.
XXXV:6:3	over the Sawād.[20]	over the entire Sawād by himself.[20]
XXXV:9:6	Malaṭiyah	Malaṭyah
XXXV:10:30	Muḥammarah	Muḥammirah
XXXV:16:1	Ṭālib	Ṭāhir
XXXV:21:14	granted	granted by al-Mustaʿīn
XXXV:27:23	Ḥamad	Ḥamd
XXXV:39:22	al-Sharābānī	al-Shāriyānī
XXXV:42:11	Ḥamad	Ḥamd
XXXV:42:24	Rādān	Rādhān
XXXV:44:1	Rashīd	Rāshid
XXXV:46:8	Rashīd	Rāshid
XXXV:47:5	al-Muṭallibīn	Malaṭyah troops
XXXV:58:31	Ṭabaristān	Ṭarāristān
XXXV:59:4	Ṭabaristān	Ṭarāristān
XXXV:61:5	Nawākī[119] arrow	nāwakī[119] arrow
XXXV:76:17	Malaṭiyah	Malaṭyah
XXXV:77:29	Malaṭiyah	Malaṭyah
XXXV:81:1	Malaṭiyah	Malaṭyah
XXXV:83:27	al-Ḥusayn	al-Ḥasan
XXXV:109:6	mace	maize
XXXV:122:7, 12, 17	Sharīḥ	Shurayḥ
XXXV:148:4	Tell	Tall
XXXV:150:28	Malaṭiyah	Malaṭyah
XXXV:153:8	Tell	Tall
XXXV:160:13	He and ʿAlī's followers	We and ʿAlī's followers

XXXVI:56:16	'Umrān	'Imrān
XXXVI:67:14	Nahr Abū Qurrah	Nahr Abī Qurrah
XXXVI:132:11	al-Ṭafāwah	al-Ṭufāwah
XXXVI:142:13	Wah	Wāḥ
XXXVI:142 n404	*bah/nah*	*bāh/nāh*
XXXVI:170:21	al-Mubaraqa'	al-Mubarqa'
XXXVI:179:10	Jārūrah Banī Marwān	Jārūrat Banī Marwān
XXXVI:182:27	al-Ṭalāqānī	al-Ṭālaqānī
XXXVII:1:3-4	invested him	and Abū Aḥmad (al-Muwaffaq) invested him
XXXVII:1:12	his clients	his wealth
XXXVII:6:20	the customs	al-Jār
XXXVII:8:25	al-Bīlam	al-Baylam
XXXVII:8 n25	Replace the text after "178." with: For al-Baylam, see Schwarz, *Iran im Mittelalter nach den arabischen Geographen*, Leipzig, 1896-1936, IV, 343.	
XXXVII:9:4	Azarmard	Azārmard
XXXVII:13:12	barges (*shadhdh*)	barges (*shadhā*)
XXXVII:78:28	al-Yashkarī	al-Yashkurī
XXXVII:34:4	Jabīb	Ḥabīb
XXXVII:39:21-22	on a Saturday, in the middle of Rajab, 267 (February 5—March 6, 881)	on Saturday, the fifteenth of Rajab, 267 (February 19, 881, a Sunday)
XXXVII:42:11-12	on a Saturday, in the middle of Rajab, 267 (February 5—March 6, 881)	on Saturday, the fifteenth of Rajab, 267 (February 19, 881, a Sunday)
XXXVII:43:4	Nawukiyyah	nāwakiyyah
XXXVII:46:39	Yaghla'uz	Baghlāghaz

XXXVII:47:5-6	on a Sunday, in the middle of Sha'b ān, 267 (March 7—April 4, 881)	on Sunday, the fifteenth of Sha'bān, 267 (March 21, 881, a Tuesday)
XXXVII:47:17-18	Ya'lā b. Juhistār	'Alī b. Jahshiyār
XXXVII:59:38	Nawukiyyah	nāwakiyyah
XXXVII:60:9	Nawukiyyah	nāwakiyyah
XXXVII:60:25	Nāwukiyyah	nāwakiyyah
XXXVII:63:24-25	took place after the skirmish which occurred on Sunday	took place, after the skirmish which occurred on Wednesday
XXXVII:66:38	Juwway	Juwayy
XXXVII:70:32	Shibāb	Shihāb
XXXVII:78:11-12	Ibn Mālik the Zanjid	the son of the king of the Zanj
XXXVII:79:13	Ibn Ṣaqlabiyyah	Ibn al-Ṣaqlabiyyah
XXXVII:81:4-5	implored the authorities for protection	lodged a complaint with the authorities
XXXVII:82:20	Qarṭās	Qirṭās
XXXVII:87:30	Qarṭās	Qirṭās
XXXVII:87:31-32	on Monday, the twenty-fifth of Jumādā II, 269 (January 9, 883)	on Monday, the twenty-fifth of Jumādā I, 269 (December 10, 882)
XXXVII:88:31-33	to hunt. On Jumādā II . . ., Sa'īd b. Makhlad left Abū Aḥmad, and went to Sāmarrā	to hunt, where he was joined by Sa'īd b. Makhlad, who had left Abū Aḥmad. Sa'īd then went to Sāmarrā
XXXVII:88:34	Jayghawayh	Jābghawayh
XXXVII:102:34	Nāwukiyyah	nāwakiyyah
XXXVII:106:37	Juwway	Juwayy
XXXVII:12:9	seized all	seized most of
XXXVII:123:23-24	(Tuesday night, May 12, 883)	(June 12, 883)

XXXVII:137:7	Qarṭās	Qirṭās
XXXVII:139:32	August 6, 870	September 7, 869
XXXVII:143:21	The meter is also ṭawīl.	It is also lengthy.
XXXVII:144:25	a spear	the (Prophet's) spear
XXXVII:146:14	O Muslims, I lament over its devastation!	Its devastation made the Muslims cry.
XXXVII:149:12-13	a heretic established his rule over the road to Khurāsān	a Khārijite rebelled in the area of the Khurāsān Road
XXXVII:155:7	Ṣiddīq	Ṣadīq
XXXVII:156:2, 3, 6, 8, 9, 11	Ṣiddīq	Ṣadīq
XXXVII:157:3	al-ʿAbdī	Fāris al-ʿAbdī
XXXVII:157:10	anchor	stern
XXXVII:157:24-25	thus putting an end to al-Ṭāʾī's career.	His property was put under seal.
XXXVII:157:29	domains belonging to the notables	private estates of the caliphal family
XXXVII:164 n164	Delete the note.	
XXXVII:164:8	al-Naṣrāniyyah	al-Naṣriyyūn
XXXVII:168:16	Wednesday, the nineteenth of Ṣafar, 278 (June 2, 891)	Wednesday, the twenty-first of Ṣafar, 278 (June 4, 891, a Friday)
XXXVII:169:13	Abū Aḥmad	Aḥmad
XXXVII:169:23-24	a revolutionary group	the uprising of a group
XXXVII:171:4	who drove oxen	who transported things on his oxen
XXXVII:171:14-15	—they thought he took it for the Imām.	, claiming that he was taking it for the Imām
XXXVII:173:8-9	, that he	. But they (the authorities)

XXXVII:176:7-8	On the twenty-eighth of al-Muḥarram, 279 (Sunday, April 30, 892)	On the twenty-second of al-Muḥarram, 279 (April 24, 892)
XXXVII:177:4-5	On the twenty fourth of Jumādā I, 279 (Tuesday, August 22, 892)	On the twenty-second of Jumādā I, 279 (August 24, 892)
XXXVII:177:4-5	On the twenty-fourth of Jumādā I, 279 (Tuesday, August 22, 892)	On the twenty-second of Jumādā I, 279 (August 20, 892)
XXXVII:178:1	On Monday, the nineteenth of Rajab (October 14, 892)	On the eve of Monday, the nineteenth of Rajab (October 15, 892, a Sunday)
XXXVIII:2:13	Tuesday	Monday
XXXVIII:21:29	in the camp of al-Muʿtaḍid	in the camp of al-Muʿtaḍid and pleaded for his protection. Isḥāq took him to the tent of al-Muʿtaḍid
XXXVIII:29:6	Ḥamdān.	Ḥamdān and he bestowed robes of honor on a number of his principal men.
XXXIX:6:18	ʿUkkāẓ	ʿUkāẓ
XXXIX:6 n22	ʿUkkāẓ	ʿUkāẓ
XXXIX:16:15	Kharrabūdha	Kharrabūdh
XXXIX:104:13	al-Raqqād	al-Ruqād
XXXIX:135:21	Salām	Sālim
XXXIX:169:14	Ṣafiyy	Ṣafī
XXXIX:193:25	al-Muqawqas	al-Muqawqis
XXXIX:194:1	Al-Muqawqas	Al-Muqawqis
XXXIX:199:2	Ṣufayy	Ṣafī

XXXIX:210:8	Yaḥmid	Yaḥmad
XXXIX:220:12	al-Ṣāʿidiyyūn	al-Ṣāʾidiyyūn
XXXIX:221:3-4	Yaḥyā [b. Saʿīd al-Qaṭṭan]	Yaḥyā
XXXIX:268:3	Sabīʿ	al-Sabīʿ
XXXIX:285:1-2	al-Akramīn	al-Akramūn